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ABSTRACT

DEVELOPING TEAM MINISTRY AMONG PASTORS AND
ELDERS IN THE EASTERN SECTOR OF THE REUNION
CONFERENCE OF THE SEVENTH-DAY ADVENTIST
CHURCH

by

Johnson Andriamanalina Razafimamonjy

Adviser: Stanley Patterson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING TEAM MINISTRY AMONG PASTORS AND ELDERS IN
THE EASTERN SECTOR OF THE REUNION CONFERENCE OF THE
SEVENTH-DAY ADVENTIST CHURCH

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Name and degree of faculty adviser: Stanley Patterson, Ph. D.

Date completed: August 2010

Problem

In 2005, two of the churches in the eastern district of Reunion Island experienced severe conflict between the assigned pastor and elected local elders. The response of one church was the removal of its elders from their posts. In the other church, the church board expressed that they did not want the pastor. The result was minimal church growth during the two years that followed. The continuing confusion and conflict that has stymied the evangelistic potential of the congregations must be addressed in order to recover mission and witness.

Task

The task of this project is to develop and implement a team ministry approach among pastors and elders in the Seventh-day Adventist churches of the east sector of Reunion Island. The project seeks to discover if team ministry can build good relationships and achieve harmony between pastors and elders that benefits the congregations and their potential witness in the community.

Method

Based on the case of the eastern sector of the Reunion Conference, current challenges concerning the cooperation between elected local elders and assigned pastors were analyzed. A model of team ministry approach between assigned pastors and elected local elders was developed and implemented in one Seventh-day Adventist Church of the eastern sector of the Reunion Conference.

Conclusions

Conflict between elders and assigned pastors in a local church produces confusion and chaos, and reduces the evangelistic thrust of the congregation. Mutual support among top leaders facilitates reconciliation when there are problems and produces peace. It helps local churches attain sustained effective leadership that leads to sustained church growth.

Andrews University

Seventh-day Adventist Theological Seminary

DEVELOPING TEAM MINISTRY AMONG PASTORS AND ELDERS
IN THE EASTERN SECTOR OF THE REUNION CONFERENCE
OF THE SEVENTH-DAY ADVENTIST CHURCH

A Project Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Johnson Andriamanalina Razafimamonjy

August 2010

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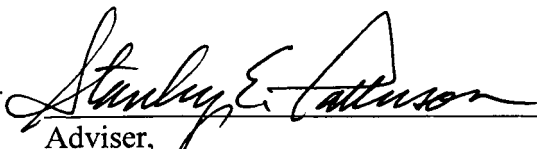
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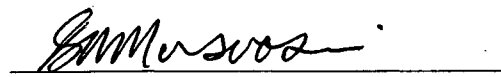
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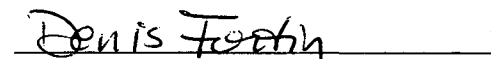
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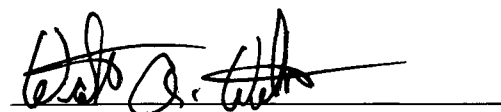
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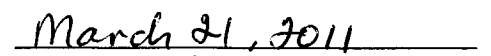

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CHAPTER ONE

INTRODUCTION

Statement of the Problem

From 2000 to 2005, the eastern sector of the Reunion Island conference of the Seventh-day Adventist Church showed a significant increase in the number of persons baptized each year. However in 2005, two of the three churches and one company of this sector experienced severe conflict between the assigned pastor and the elected local elders. The response of one church was the removal of its elders from their posts. In the other church, the church board expressed that they did not want the pastor. The result was minimal church growth during the two years that followed. The sector has shown no significant increase in the number of yearly baptisms.

The continuing conflict between pastors and elders and the resulting confusion appears to have impacted the evangelistic potential of the congregations and must be addressed. As God's called people, the congregations need to recover mission and witness.

The tendency of pastors and elders to stop working as a team when there is a conflict must be dealt with. They are called by God to work together with humbleness of mind. "Nothing must be done through strife or vainglory" (Phil 2: 3, King James). Moreover the absence of a healthy witness of love between members and pastors projects a disregard for the counsel of Jesus in John 13:35. The result of such is more pronounced if it is between local elders and the pastor, than if it were only members.

Statement of the Task

The task of this project is to develop and implement a team ministry approach among pastors and elders in one of the Seventh-day Adventist churches of the east sector of Reunion Island. The project seeks to discover if team ministry can build good relationships and achieve harmony between pastors and elders that benefits the congregations and their witness.

The team ministry model adopted was evaluated and the outcomes show whether the problems listed above could really be answered and solved. Then, this model will be reported and shared with the other churches of the eastern sector and the sixteen other churches of the Reunion Island conference of the Seventh-day Adventist Church.

Expectations of the Project

This project will advance the growth of the eastern sector of the Reunion Island conference of the Seventh-day Adventist Church because it will help the congregations experiencing conflict to reignite their evangelistic potential.

This project will help me develop my leadership and equipping skills as a pastor in the eastern sector of Reunion Island and will provide strategies for other pastors to lead their elders to effective team ministry.

Finally this project will help the eastern sector of the Reunion Island conference, three local churches and one company to attain sustained effective leadership that leads to sustained church growth. It also will help the other churches and the one other company of the conference for the same purpose.

Limitation of the Project

This project is limited to the eastern sector of the Reunion Island conference, which is a part of the Indian Ocean Union Mission. It is not a strategy to develop evangelistic methods or a church administration model. It focuses on an approach to develop a model of cooperation among elected local elders and the assigned pastor in a local church as they are intended to work together. Their healthy cooperation can produce effective leadership and sustained church growth.

Methodology

Theological reflection focused on the biblical role of elders and pastors and their relationship to each other. Additionally, current Seventh-day Adventist views on this topic are surveyed and biblically analyzed.

Literature was reviewed. This includes books and articles dealing with general team leadership theory and the relationship between pastors and elders and team ministry. Books and articles include Ellen G. White writings and others.

Current challenges concerning the cooperation between elected local elders and the assigned pastor were analyzed. A model for a team ministry approach between pastors and elders was developed and implemented in one Seventh-day Adventist Church of the eastern sector of the Reunion Island. The experience was evaluated and will be reported to provide for sharing with the other churches of the sector and sixteen other churches of the Reunion Island Conference so that they also could use this model of cooperation between elected local elders and the assigned pastor.

List of Definitions

Some words that are referred to in this project are defined as follows:

Local church: According to the Seventh-day Adventist Church Manual (General Conference, 2005), it is a united organized body of individual believers (p. 26).

Local conference or mission: According to the Seventh-day Adventist Church Manual (General Conference, 2005), it is a united organized body of churches in a state, province, or territory (p. 26).

Company: It is a united body of individual believers that has not yet been formally organized into a church.

Sector: A group of Seventh-day Adventist local churches and companies being led by the same pastor(s).

Reunion Island: It is an island in the Indian Ocean.

CHAPTER TWO

THEOLOGICAL REFLECTION: TOWARD A THEOLOGY OF TEAM MINISTRY AMONG PASTORS AND ELDERS

Team Ministry in the Bible

The bible contains a lot of examples of team ministry; these examples are found in the Old Testament and in the New Testament.

Team Ministry in the Old Testament

There are men and women who did not work alone in this Testament. They can be enumerated here, but the best example is Moses, as he was leading the children of Israel. He could have been one of the pharaohs of Egypt, but he chose to be with the people of God. He loved the people and did not accept their suffering.

As he killed the Egyptian man (Exod 2:11), he was not ready to be the leader of God's people. He tried to do alone the work he had to do with other persons. He didn't work as a team. He had to leave Egypt; he went to the country of Midian. He failed; he needed to learn how to be an effective leader.

As he was continuing to look after the folks in this wilderness of Midian, God called him to become the leader of his people. God's plan was to work through him to deliver the people from the slavery of Egypt. Moses realized that he was not capable of such work (Exod 3:11), but God said to him, "I will be with you" (Exod 3:12). God was assuring him that he would not be alone. He will cooperate with his new chosen leader of His people. The first team ministry of Moses was with God himself; such team ministry made him a coworker with God.

God never chose Moses to work alone without the help of his brethren; that was never His plan. He sent him to the Pharaoh with the elders of the children of Israel (Exod 3:18). This work needed to be done by a team, never by Moses only.

Then Moses said to God that he was not capable of speaking to the Pharaoh because he did not have the appropriate spiritual gift (Exod 4:10). He realized that he had not received all the spiritual gifts. But God asked him to go with his brother, Aaron, who had a spiritual gift that Moses may not have had (Exod 4:14-16). That is a kind of team ministry; Moses was the leader, and his brother, Aaron, spoke for him. Their spiritual gifts were supplementary. When he accepted going to the Pharaoh, he went with Aaron.

During the war against Amalek, he was assisted by Aaron and Hur on the top of the mountain to raise his hand until the sunset (Exod 17:12). He could never have done that alone, because he was very tired, but their teammates were there to help him to persevere. This day is one of the important days of the story of the children of Israel. During this day, the three men worked together as a perfect team.

Late in Exod 18, his father-in-law suggested that as he administered to the people, he be surrounded by men who fear God, and are capable and honest. As asked by Jethro, Moses chose the chiefs of thousand, the chiefs of hundred, the chiefs of fifty, and the chiefs of ten. This is another type of team ministry experienced by this leader of God's people.

In Num 12, Miriam and Aaron were jealous of Moses. Instead of working with him and helping him to lead the people who were murmuring against him, they criticized him. God did not accept such attitudes. Then, Miriam became leprous. God taught them to work together, to cooperate and never to criticize one another. But Moses prayed for them so that God could forgive and heal her (Num 12:13); he was

asking God to be gracious with them. This story shows how Moses was ready to forgive the faults of those who work with him. His interest was not focusing on his position, but on the benefit of those who around him. That kind of attitude made him a very good team leader.

As he was leading the children of Israel, Moses became a coworker with God and a coworker with men. Aaron and Hur, the elders of the children of Israel, and another were all part of his teammates. He worked through team ministry as he was serving this special calling. Then he continued to do the same thing when he appeared with Eliza on the top of the mountain during the transfiguration of Jesus (Luke 9:30).

Team Ministry in the New Testament

Jesus is the best example of team ministry in the New Testament. He is the Son of God, one of the Godhead, but he chose twelve disciples to be his direct associates (Matt 10:2-4). He trained them, teaching them how to work with Him, then He sent them first to the lost sheep of Israel, and then to the other persons of this sinful and lost world. They became coworkers with Him, as members of His team ministry.

When He sent the seventy, He asked them to go two by two; that is, team by team (Luke 10:1). He never taught them to work alone without the help and the support of the other brethren. His work is accomplished by the whole disciples; never by only one disciple. Jesus was a team-worker. He encouraged His disciples to follow His example.

Other examples of team ministry are found in this Testament, like Paul, who worked with Barnabas and John Mark. This apostle was not only a leader who liked teamwork, but he was also a good team leader. Even in the beginning, he didn't want to work with John Mark. In the end, as he wrote the second epistle to Timothy, he

recognized that Mark was a good teammate and a help for him in his ministry (2 Tim 4:11). Then he recommended him to Timothy.

The same apostle gave a reason why we need to accomplish God's work through team ministry. There are many spiritual gifts in God's Church (1 Cor 12:4-11); all of these gifts are necessary for achievement of God's work (1 Cor 12:27-30). They need to be put together as the church is accomplishing the ministry. This text is one of the theological bases of team ministry in the bible.

The Bible teaches the leaders of God's church to accomplish ministry through teamwork. They are invited to follow the example of Jesus and the well-known leaders like Moses and Paul. The next section will deal with team ministry between elected local elders and the assigned pastor in a Seventh-day Adventist local church.

Brief Definition of the Word "Elder"

The word "elder" is found in the Old Testament and in the New Testament. This word has different meanings. Horn (1979) stated:

In the Old Testament the word designates those of a certain official rank and position among their brethren such as heads of families, households or tribes (Gen 50:7; Ex 3:16; 2 Sam 5:3). The term does not necessarily mean an old man, but does simply mean one of maturity and experience. (p. 317)

The word "elder" is used in the Old Testament to designate leaders in some institutions like families, households, and tribes. This is a powerful word when it is linked with leadership. It means that the elder was there to lead.

But the word is also associated with maturity and experience. In the Old Testament, experience and maturity may make someone an elder. How could he or she lead a family or tribe or household if he or she was not a mature individual? How he or she could lead if he or she has no significant experience in his or her life?

To conclude, the word designates a leader or a person of experience and maturity in the Old Testament.

The meaning of this word changes in the New Testament. Horn (1979) stated:

The term “elder” is applied first to members of the Christian Church Acts 11: 30, where reference is made to certain church leaders in Judea. A comparison of Acts 20: v28 (with 1 Ti 3: 2-7; Tit 1: 5-9) seems to indicate that the terms *presbuteros* and *episkopos*, literally “overseer,” generally translated “bishop,” are used synonymously (in Acts 20: 28 *espiskopos* is rendered “overseer” KJV, and “guardian” RSV). Thus the qualification and offices of an elder and bishop would be the same. (p. 317)

Without a doubt, the word designates leaders in the New Testament too. But in addition to leading families, households, or tribes, these leaders lead the church. The word here designates some leaders of the Christian church. As quoted above the word is used to designate certain leaders of the church in Judea.

The word “elder” refers to a leader in the two testaments, but there is a difference. It designates the leaders of the tribes, the household, and the family in the Old Testament, whereas it designates certain leaders of the Christian church in the New Testament.

Brief Definition of the Word “Pastor”

There are two words that may be relevant to anyone who practices pastoral ministry. The first one is the word “pastor.” Horn (1979) stated:

Heb. *ro'eh*, a form of the verb “*ra'ah*,” “to feed,” “to graze,” “to pasture,” “to tend” sheep or cattle; Gr. *poimèn*, “shepherd.” A shepherd figuratively means a leader, whether civil or spiritual. In the Old English the word “pastor” (a form of the Latin *pascere*, “to pasture,” “to feed”) was equivalent to the Anglo-Saxon “shepherd,” a herder of sheep. When used literally of a herder of sheep, *ro'eh* is commonly translated “shepherd” (Ex 2:17, 20; etc.) (p. 842)

First, as shown in this quotation, the word “pastor” literally means shepherd, and is used to designate civil leaders. Of course, the term civil is used to clarify that they are not in the spiritual area, but, again, the word designates leader.

Secondly, “pastor” is also used to designate spiritual leaders. Those who lead in the area of spirituality are called a “shepherd” or “pastor.” Here the word is linked again with leadership.

The second word is “minister.” Different nuances of this word are found in the Old Testament and in the New Testament. Horn (1979) stated:

In the OT generally the translation of a form of the Heb. *sharath*, to “serve,” which term is applied: (1) to the attendant of a royal court, as in the case of these who serve Solomon (1 Ki 10: 5); (2) to the attendant of a person of high rank or office, in the sense in which Joshua ministered to Moses (Jos. 1: 1); (3) to the priests and Levites, who were the “ministers of Jehovah” as they served in the sanctuary and the Temple (Ezek. 44: 11; Joel 1: 9; 13 etc.); (4) to angels (Ps 103: 21; 104:4). (p.744)

The word “minister” is not linked here with the word “leader”; it is linked with the word “service.” It designates those who serve like the royal attendant and the priests and Levites who served in the sanctuary. The word focuses on the service, not on the position.

The major difference found here is that the word “pastor” focuses on leadership whereas the word “minister” focuses on service.

Different meanings of this word are also found in the New Testament as Horn (1979) stated:

In the NT the term “minister” is the translation of: (1) The Gr. *hupértēs*, literally an “under-rower” (from *hupo*, “under,” and *eretēs*, “rower”) of a galley, and by extension, “a helper,” or “subordinate” acting voluntarily under another’s direction as in the case of the minister (RSV “attendant”) of Nazareth’s synagogue, who brought to Jesus the scroll of the prophet Isaiah for the scripture reading (Luke 4: 20), and John Mark, who ministered to Paul and Barnabas during the first Missionary Journey (Acts 13: 5). (p.744)

In the New Testament the word minister focuses on service; someone who is called “minister” is serving someone else. Many examples are found, like Paul as an evangelist to the Gentiles (Rom 15:16); he was ministering them. Even today, a minister is called to serve the church.

To conclude, the Bible uses the word “shepherd” linked with leadership, whereas the word “minister” is linked with service. Therefore the contemporary pastor is to simultaneously be called a leader and a servant, thus denoting servant leadership.

Seventh-day Adventist Use of the Words “Pastor” and “Elder”

The official Seventh-day Adventist understanding of the terms “pastor” and “minister” are found in three official publications of the Seventh-day Adventist Church, namely, the Church Manual (2005), Minister’s Handbook (1997), and Elder’s Handbook (1994).

Pastor and Minister

According to the Seventh-day Adventist Church, the word “pastor” and the word “minister” designate the same person. The Seventh-day Adventist Church Manual (2005) states: “When a minister is appointed by the conference/mission/field committees as pastor of the church, it is understood that he is a member of the church board and serves as its chairman” (p.147).

The local pastor is assigned by the executive committee of the conference/mission to lead a local church or company, and is automatically the leader of the local church. The local church cannot choose its own pastor independently.

As the conference/mission/field worker, the pastor is responsible to the conference/mission/field committee. The Seventh-day Adventist Church Manual (2005) states:

Because the pastor is appointed to the position in the local church by the conference/mission/field, he serves the church as a conference/mission/field worker, and is responsible to the conference/mission/field committee, yet he maintains a sympathetic and cooperative relation to and works in harmony with all the plans and policies of the local church. (p. 52)

The word “service” is also used here because the pastor serves the church as a conference/mission/field worker. Focusing on the use of the word “pastor” and “minister” in the Bible, the Seventh-day Adventist Church pastor is called a minister and a leader but he or she is also a servant. So according to the Seventh-day Adventist Church, pastoral ministry presupposes servant leadership.

Elder

The local elder is the assistant to the local pastor. The Seventh-day Adventist Church Manual (2005), explains that “In cases where the conference committee assigns an ordained minister to labor as a pastor of a church, he should be considered as the ranking officer and the local elder(s) as his assistant(s)” (p. 51).

“Elder” is used here to designate a leader in the local church distinctive from the pastor. He or she is to be an assistant to the pastor. He or she assists the pastor not only in his or her role as leader but also in his or her service. The appointed minister and elder(s) should share the pastoral work of the local church. The Seventh-day Adventist Church Manual (2005) states:

The pastoral work of the church should be shared by both. The elder(s) should, in counsel with the minister, assist in the pastoral responsibility, which includes visiting the church members, ministering to the sick, arranging or leading out in anointing services and child dedications, and encouraging those who are disheartened. (p.52)

The point is that the elder is a local church leader who shares services and leadership with the assigned pastor. His or her leadership is to be servant leadership as he or she leads with the local pastor.

When there is no pastor appointed by the conference/mission/field committee, the elder ranks as the highest position in the local church. But this position must make him or her a servant who works for the benefit of the congregation.

Pastor and Elder as a Team in the Seventh-day Adventist Church

The Seventh-day Adventist Church promotes team ministry between the pastor and elder(s). They are intended to work together so that the work will be done well. No guidelines of the church encourage working alone.

Pastor and Team Ministry

Pastors and elders sharing in team ministry have different roles. These are specified in the official church guidelines and are Bible-based.

Training

In 2 Tim 2:2, Paul asked Timothy, who was assigned to serve as a minister in the church of Corinth, to commit the things he had heard to faithful men, who in turn would be able to teach others. He was instructing those who were able to teach others. As a part of this team ministry, the local pastor also needs to train the local elders. As written in the Seventh-day Adventist Church Manual (2005): “The Ministerial Association, in cooperation with the departments, promotes the training and equipping of local church elders. However, the pastor has the primary responsibility for training the local elder” (p. 51).

Without a doubt, the first role of the pastor in team ministry with the elder is training. That role is Bible-based; forgetting this role means forgetting that he or she is a team leader.

Believe and Work with the Elders

In Acts 13:1-4, Paul was sent with Barnabas. The Holy Spirit did not call Paul or Barnabas separately. He needed both of them. This is not to say that Paul is the pastor and Barnabas is the elder—it is simply an example of team ministry. These

leaders of the Christian church of the first century were assigned to work, to lead, and to serve together. Today leaders must continue this practice.

The local pastor must work with the local elders as a team. As the ranking officer he or she must believe in the local elder as well. When people working closely together lose faith in each other, there is a great potential for failure. Believing in the elder and working with him or her is a vital role of the pastor in this type of team ministry. The Elder's Handbook (1994) states:

Pastors and elders are partners in ministry. Each should be able to say of the other, as Paul did of his associates, "I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, thankful for your partnership in the gospel from the first day until now" (Phil. 1:3-5, RSV). (p. 51)

Recognize and Affirm the Elders When Work is Well Done

Having a church leader who affirms another church leader is Bible-based. Several examples are found in the Bible. In the third epistle of John (3 John: 1-8), the apostle John affirms Gaius for the good work he has done. The apostle defines that good work as charity in favor of the brethren, specifically the brethren from abroad.

Church leaders such as elders may not always be looking for a compliment, but local pastors still need to acknowledge them. He or she may compliment the elders in front of his or her congregation. This is not to exalt the elders, but to affirm them. In any event, all glory is to God alone.

What is suggested here is to recognize them when a job is well done and success has been achieved. Conversely, when the pastor needs to admonish the elders, it must be done privately.

Communicate Regularly with the Elders

Jesus communicated face to face with the eleven disciples. In 1 Tim 3:14, 15, Paul wrote a letter to Timothy, which is an example of communication between coworkers in this vast field of the Lord Jesus Christ. The local pastor communicates with the elders face to face, by e-mail, by telephone, or by letters. This is very important as they work as a team. The Elder's Handbook (1994) stated:

Good team spirit requires good communication. A regularly scheduled elders' meeting should have high priority with pastors and elders. Along with time for pastor-elder communication, pastors use this meeting to train, encourage, and provide resources for their elders. Adding an occasional fellowship time helps bond the group together and improves team spirit. (p. 52)

Teamwork without communication must collapse, which is why the pastor is here encouraged to communicate with the elders. That is one of his or her roles in this team ministry.

Protect the Elders Against Burnout

No team benefits from a team member that is weakened by burnout. The pastor also needs to protect the elders from burnout. He or she must not add to their abuse. The Elder's Handbook (1994) states:

A study of church volunteers like elders revealed that at least one in four was clearly experiencing burnout. Most of these are extremely busy people, involved in their work. The same study indicates the average volunteer church leader was spending only seven evenings at home per month. Over-working church leaders not only over-stresses them, but often leads to their eventually dropping out of church work altogether. (p. 56)

In Mark 6:32, the Lord Jesus did the same thing because when His disciples were tired, He asked them to rest. He even supported them when He said, "I will be with you till the end" (Matt 28:20). This means that the pastor is called to support the local elder like the Lord supported the twelve and the other disciples. He has to pray for them and for their families (Eph 6:18, 19).

The Local Elder and Team Ministry

Find Time to Work with the Local Pastor

In 2 Tim 4:2, Paul asked Timothy to find time in season and out of season to preach the Word. As assistant of the local pastor, the local elder must find time to do God's work in season and out of season (during the Sabbath morning services and outside of these services). The Elder's Handbook (1994) states: "Elders should probably not be elders if they see their work exclusively as a Sabbath morning responsibility" (p.53).

The point here is very important because even during the week the elders must find time to cooperate with the pastor. The Seventh-day Adventist vision of team ministry between the pastor and elders is not limited to the Sabbath day only: it is every day of the week.

Maximize the Forces of His or Her Pastor

As written in Eph. 4:10-13, there are several spiritual gifts in the church from the Lord Jesus, but they are given for the same purpose. That means that no spiritual gift is given for the human purpose. These spiritual gifts are grouped together for the purpose of synergy. The gifts of a team member need to be known by his or her teammates, and he or she must be assisted in maximizing his or her own potential within the realm of the team.

He or she must cooperate with the pastor to identify his or her forces, and then help him or her to organize the church so that the maximum benefit could be reached.

The Elder's Handbook (1994) states:

No pastor is good at everything. On the other hand, every pastor is good at something. Churches and local elders who expect their pastors to be good at and do everything may force them to spend most of their time doing what they like least and do worst. (p. 54)

When the elder knows the spiritual gifts of the pastor and the area where he or she is gifted, he or she never has to compete with him or her. The elder simply understands how to help the pastor in his or her weak areas so that the pastor's effectiveness may be maximized.

Compensate for the Weakness of the Pastor

In 1 Cor. 12:4-11, Paul says that we have different spiritual gifts in the church. We have to be conscious of the fact that a pastor may not have a spiritual gift that an elder has. We have to be aware that no pastor has received every spiritual gift. Where the pastor is not effective, an elder may have the appropriate spiritual gift. That is why he or she must compensate the weakness of the local pastor so that the goal of the team can be reached.

Pastor of the Pastor's Family

In Phil 2:3-4, Paul exhorts us to look not only on our own things but also on one another's needs. The local elder must also look at the needs of the local pastor. He or she is the pastor of the family of the local pastor. The Elder's Handbook (1994) states:

Pastors and their families need elders who will accept them and enjoy them, as they are, without either awe or arrogance, in short, friends. There ought to be some program in every congregation for providing a support group for the pastoral family. This is one church activity where the pastor cannot give leadership. It is an elder's responsibility. (p. 54)

He or she must support the pastor and his or her family before the community and before the conference officers, help him or her when he or she needs, and support him or her in educating his or her children. He or she must never forget the spouse of the pastor, and never forget to pray for his or her family (Eph 6: 18, 19). The

important point here is that the family of the pastor has the right to have a pastor who takes care of them, and that pastoral care should come from the body of elders.

Additionally, no one is perfect in this sinful world, and there is yet to be found a perfect pastor. The elders have to know that their teammate (the local pastor) is not perfect and let him or her know that he or she has the right to be imperfect. Even though he or she may commit faults, his or her teammates have to continue to love him or her. The Elder's Handbook (1994) states: "Pastors appreciate the love expressed to them, but sometimes feel it is because of what they represent, not because of the persons they are. Let them know they can be imperfect and still be loved" (p.54). Jesus continued to love Peter even though he denied him three times; he continued to love Judas even though he betrayed him.

To conclude this chapter, it has been established that the Seventh-day Adventist views of team ministry between elected local elders and the assigned pastor are based on the Bible. These servant leaders of the local church are really intended to work together like the gospel workers and church leaders of the first century Christian church. They are called by the Lord to support one another as they are accomplishing the ministry.

CHAPTER THREE

LITERATURE REVIEW

Introduction

The previous chapter described the theological foundation for team ministry between pastors and elders. The chief tenets of the chapter highlighted that there are models of team ministry in the Bible. Pastors and elders as leaders of the local church are designed to work together.

This chapter provides a review of some of the body of literature on team ministry in general. Some literature reviewed below deals specifically with team ministry among local church leaders like pastors and elders.

The themes that are developed for the following literature review serve as the subheadings in this chapter. The topic is team ministry between the pastor and elders in a local Seventh-day Adventist Church and Ellen G. White's view on this topic is reviewed first. Secondly, definitions of team and team ministry, including its theological basis, are reviewed. Next, the need of team ministry and its benefits are highlighted. The next section of this chapter reviews team ministry development, and the last section deals with the maintenance of the team. It is to be clarified that these are selected sources on the topic, but the review does not cover every resource written on team ministry between pastors and elders.

Ellen G. White's View of Team Ministry

Ellen G. White is one of the founders of the Seventh-day Adventist Church. Her writings and counsels have given light to the church through the years. In this section her view on team ministry between pastors and elders is reviewed. In some writings she is not talking directly about the pastor and elders. Rather, she is talking about leaders of the people of God, like Moses and the seventy elders.

God's Church Needs Team Ministry

"In the preparation of the sanctuary and in its furnishing, all the people were to co-operate. There was labour for brain and hand. A great variety of material was required and all were invited to contribute as their own hearts prompted," stated White (1903, p. 37). "People were taught to co-operate with God and with one another" she explained (1903, p. 37). As quoted here, God's children are intended to work together. God's work is not a solo act. The point is that White encourages the church members to work as a team with God and with the fellow brethren. They need to put together their spiritual gifts in order to accomplish God's work.

Regarding team ministry among the leaders of God's people, White (1864) argued that the seventy elders assisted Moses when he led the children of Israel. She stated: "When choosing seventy elders to share with him the responsibilities of leadership, Moses was careful to select, as his helpers, men possessing dignity, sound judgment, and experience" (1911, p. 94). If Moses needed the assistance of the seventy elders, today's pastors also need this assistance. We are facing challenges and barriers; we need to work together and support one another. Today, elders are elected to assist the assigned pastor. They are to work as a team to accomplish God's work in their area of the mission field.

The Seventy Elders Helped Moses in Governing Israel

Moses was helped by the seventy elders as he was governing Israel, confirmed White (1911). “God was the center of authority and government. Moses, as his representative, was to administer the laws in his name. Then come the council of seventy, then the priests and the princes” she explained (1911, p. 314). “The seventy elders were to assist Moses in the governing of Israel, and God put upon them his spirit, and honoured them with a view of his power and greatness” she clarified (1880, p. 380). Two very important ideas are pointed out here. First, pastors need to agree that they can never govern the church of God alone; they need to be surrounded and helped by the elected local elders. No one is sufficient for this vast and important work of God.

Secondly the local elders need to know that the pastor needs their help in governing the church. They are co-workers with God, with the pastor, and with the church members. She recommends here a shared leadership between the leaders of the church.

Moses requested assistants and they were chosen, she added (1964). “He said to God: I am not able to bear all this responsibility alone, because it is too heavy for me” she emphasized (1964, p. 16). The seventy elders were chosen to help Moses as he governed the children of Israel, especially during the rebellion of Korah. “They went down with a last warning to the men who had refused to come to him” she concluded (1890, p. 400). Facing a problem or challenge in the church, the pastor needs help from others, especially from the elders. Having them by his or her side encourages the pastor to continue addressing the problem. But that will never replace God’s help; a church leader needs to be supported by those who work with him or her and by God.

This is also a message for the elders, in spite of giving up or criticising the pastor, they are called to encourage and help him or her to face and address problems. They are facing the problems and challenges together. That is team ministry.

Now what did Moses do to assist the seventy elders? White (1911) stated:

He said to them: "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of men; for the judgement is God's." (p. 94)

This quotation teaches the pastor that he or she has to share leadership with the elders. As leader of the team ministry, he or she is the one who delivers God's message for the team members so that every one of them could act in harmony with God's will.

Making Decisions Together

Talking about shepherds, White (1882, p. 61) argued that the "[s]hepherds should consult those in whom they have confidence, those who have been in all messages, and are firm in all the present truth, before they advocate new points of importance, which they may think the Bible sustains." When there is unilateral decision-making, team ministry becomes weak and may collapse. That is why the pastor or elders must consult one another before making important decisions. White encourages here an important point, and that point is making decisions together.

It is clear that White's writings supported team ministry among the leaders of the people of God. She wrote recommendations concerning this topic. She encouraged today's church leaders to collaborate, share responsibility and authority, and to move forward through team ministry.

Definitions of Team Ministry

Clemons (1981) confirmed the point that “the team approach to effective leadership seems to become popular as we move toward the twenty-first century” (p. 51). He wrote: “Today we seem to be shifting toward a more democratic, more egalitarian approach to effective leadership. The word ‘team’ is more in vogue now than it was even a decade ago” (p. 51). That is true because companies, churches, associations, and even governments today focus on the concept of team. Everywhere you go it dominates the progressive work context in this twenty first century.

Definition of the Word “Team”

Maddux in Han (2005) states:

A team is a group of individuals who recognize interdependence and understand that both personal and group goals are best accomplished with mutual support. Team members are those who feel a sense of ownership for their unit because they are committed to goals they helped establish. They work together constructively and consider problem solving to be the responsibility of their group. (p. 5)

The word team is defined here as a group who try to accomplish goals together so that they support one another. This even serves as a helpful definition of the word “team.” Concerning our specific topic of team ministry between pastors and elders, according to this definition they are intended to work together in pursuit of a common purpose. Another author defines this purpose below.

Olson (1996) gave this definition: “A team is a group of people with complementary skills, ongoing communication, and collaborative spirits who are committed to a shared purpose to which they hold themselves accountable” (p. 17).

Another definition is given by Adair as cited in Cole (1999):

Teams are groups that meet together regularly for the purpose of identifying ways to more successfully and effectively serve our consumers and achieve the corporate vision. By using input from their co-workers and their own ideas, they solve problems and develop new strategies enabling (the company) to achieve its ultimate goals. (p. 28)

These definitions emphasize again the concept of a group working together for the same purpose. Fresh concepts in organizing a team concept start with the ongoing communication among the members of a team. Secondly, shared vision plays an important role. The topic that is chosen is now armed with these new ideas of ongoing communication and shared vision. These two concepts become a part of the basis of team ministry between pastors and elders.

As summarized from Sullivan (1990), five elements of team are discovered, but only two of them will be enumerated here. First, a team involves personal relationships. That means that this concept is based on relationship rather than on power or position. Secondly, it is a common action; no team member is authorized to act independently of the team. They are supposed to work together and in total harmony. Without these two elements the team may not be effective.

Definition of "Team Ministry"

Duffy (1974) stated:

At the moment "team ministry" is an expression very much in vogue. Like most such fashionable terms, its meanings may be as varied as its users. Team ministry may label situations as different as a group of men working together in a parish, or mixed community of men and women who share a common life from which their ministry evolves. Team ministry may likewise sum up mind-sets as dissimilar as their underlying functional or experiential definitions of redemption. Beware of the phrase. (p. 566)

This definition of team ministry is again based on a group working together but this focuses on the redemption of sinful human beings. When someone engages him- or herself in team ministry, his or her goal must focus on salvation. The pastor and elders really need to know that their teamwork is built for the salvation of human beings.

Spencer (1997) describes team ministry in this manner:

Because His thoughts are higher than our thoughts, we sometimes resort to Gentile thinking in training new elders. We have a propensity to follow the latest leadership-executive criterion developed in our university psychology departments. But team ministry is more than just the infusion of technological skills or academic achievements; it is vitally linked with character development and spiritual qualification. (p. 8)

Team ministry is linked with character development and spiritual qualifications. Ministry team members like pastors and elders need to know that team ministry focuses on spirituality and character development.

Biblical Basis of Team Ministry

Ott (2004) pointed out:

The Bible paints many marvellous images of team life. For the ultimate picture of a ministry team, we need look no further than the Trinity: the Father, Son, and Holy Spirit. The members of the Trinity share a common vision for ministry. (p. 5)

It must be emphasized here that team ministry is not a concept that human beings invented. The Trinity gives us a good example of teamwork. The Father, the Son, and the Holy Spirit work together as a team for the same purpose, which is salvation. We are just here to imitate our God.

Esa (1996) argued “Team ministry and lay mobilization is the new paradigm that is rapidly spreading in the Church today” (p.123). As summarized, Packard (1992) argued that team ministry is a witness of the gracious action of God for His people. Panther (2005) stated:

The concept of team is not new, nor is it a twentieth-century phenomenon. Individuals in the Bible wrestled with many of the same complexities and problems that contemporary leader today. Many biblical leaders faced their problems, challenges, and opportunities by developing a team of faithful and gifted individuals. (p. 23)

The Bible is full of men and women who worked together in team ministry, which is made evident in both the Old Testament and New Testament. The point here

is that team ministry is Bible-based. Trying to list the names of the men and women who acted out effective team ministry is hard because there are many in the Bible; Moses and Aaron, and Paul and Barnabas may be enumerated as examples here.

“The idea of team is certainly a biblical one” affirmed Espy (2004, p.3). Espy (2004) stated: “Scripture is clear on the role of the body having different members, therefore a team should be built around the philosophy of Paul in his letter to the Church at Corinth I Cor. 1:12, 14-18, 25-26” (p. 34).

“Team ministry is rooted in the idea that every member is gifted for ministry (Ephesians 4) and is to be invited, equipped, and sent with others to accomplish ministry” explained Ott (2004, p. 30). This concept of spiritual gifts makes clear why the Bible is the basis of team ministry: every child of God receives from Him at least one spiritual gift. These gifts need to be utilized in His work; not in confusion or chaos, but in total harmony. Team ministry allows for that to happen. It is a tool to put together spiritual gifts so that God’s work could be well-achieved.

“Though the usage of the word ‘team’ as such does not appear in Scripture, the concept of team is found repeatedly” clarified Olson (1996, p.19). The word “team,” and the phrase “team ministry” are not found in the Bible, but the concept of team ministry is certainly present. That is why Lovett (2001) wrote: “There are several passages in Scripture both Old and New Testaments that communicate the value of team ministry. Team ministry is not only supported biblically and theologically, it is mandated” (p. 57). Moon (2004) states:

Relationships provide critical settings for growth. Biblical examples abound regarding people who both worked in partnership with others and intentionally mentored others to continue their work. Such instances include Moses and Joshua, Aaron and Hur, Paul and Barnabas, and Priscilla and Aquila. Jesus modelled this truth by investing himself in a small group of disciples. While he spoke to the masses, he poured his life into his ultimate circle of friends. This partnership becomes the model for the Church. (p. 12)

The author makes clear again the point that there are many examples of team ministry in the Bible. Some of them are listed here together, from the Old Testament and from the New Testament.

McNamara and Davis (2005) argued that “[t]hroughout Scripture there are numerous examples of team ministries established by God which enabled his servants to carry out their assignments more effectively and efficiently” (p. 156). Nelson (2003) confirmed without doubt, “The best example of team ministry is Jesus and his twelve disciples” (p.8). “Jesus shared leadership. He intentionally created a team for ministry; he did not work alone, and neither did they” explained Eason et al. (2004, p. 9). Truly, there are several examples of team ministry in the Bible but teamwork between Jesus and the twelve is the best. Team members involved in ministry must be aware of that concept; they are co-workers with God and co-workers with men.

Eason et al. (2004) wrote: “Perhaps the most prominent example of team ministry within the Old Testament is that found in the account of Jethro’s advice to Moses” (p. 7). “Moses had to select seventy officers. Jesus hand-picked twelve disciples” he concluded (p. 12). The Old Testament is full of examples of team ministry; the author here said that Jethro’s advice to Moses is especially pertinent. Even the kings of the Old Testament worked and acted through team ministry. The following quotation makes clear that important point. “In my personal research I discovered that every king of any significance has at least one reference to prophets involved with his reign in the biblical record” suggested Peters (2003, pp. 52, 53).

Stetzer (2006) qualified Paul as a team player (p. 46). He wrote: “The apostle Paul was wise to choose church planting ministry team members and surround himself with people like Luke, Barnabas, Timothy, and Mark, to name a few of the most well known” (p. 161). “Epaphras and Tychicus are part of Paul’s team ministry,

and trustworthy” confirmed Martin (1991, p. 111). The idea here is that the concept of team ministry is also found in the New Testament. Paul is one of the well-known team leaders in this Testament; he was surrounded by team members as he was planting churches. This apostolic team ministry is defined by Wallis (2003) “as two or at most three apostles working together for the purpose of establishing God’s will on earth as it is in heaven” (p. 46). Team ministry is New Testament-based and that means that Gospel workers achieved God’s work through team ministry.

Concerning this team ministry through New Testament, the following quotation is found in the project abstract of Davidson (1994):

The (*telios*) team addresses the tension between Church (a modality) and mission (a sodality) structures in ministry. The basic conviction set forth is that both structures are essential for the release of the fivefold team ministry of Ephesians 4: 11-16 into every local congregation. (abstract)

The new idea that comes through the team ministry examples of the New Testament is the concept of structures. Effective structures must be in place in order for a local congregation to be excited about team ministry. Some definitions, including the theological basis for team ministry, are now clear so in the next part the need and the benefits of team ministry will be highlighted.

Need and Benefits of Team Ministry

Today’s Business World Needs Teamwork

Han (2005) argued that human beings are created to be social and need team work (p. 16). As enumerated above, the Trinity acted through team ministry to save this sinful world; then when God made human beings He created us to be social. Human beings are never created for a solo act; we are created to act and work together. That concept is found everywhere today. Panther (2005) wrote: “Today’s culture is receptive to the leadership provided by team-based ministry” (p. 17). That

means that today's culture needs team-based ministry. The best example of that point is from Collier (2000). He explained that "the business world is dominated by companies that develop team mentality" (p. 13).

Peel and Larimore (2003) stated: "The competitive pressures of today's workplace are forcing people to recognize the limitations of working alone. Increasingly, individuals are working together. Even in our schools and colleges, young people are being taught to work in teams" (p 103). Today's enterprises are involved in competition to produce better. The focus is not only on the quantity but also on the quality. Our postmodern society demand creates competitive pressure; that kind of situation needs teamwork. That is why Gangel (1997) encourages the reader "To move beyond the safety net of autocratic leadership into the rewarding, effective practice of leading with and through others" (abstract).

Today's Church and Ministry Need Teamwork

Espy (2004) wrote: "One of the most important competencies is teamwork. Teamwork makes the dream work. Teamwork is the key to success in the local church" (p. 17). If the local churches today want to be successful, let them know that the key is team ministry; that is the idea pointed to by this author. Today's assigned pastors and elected elders of local churches have to be aware.

"God intended apostles and prophets to be co-workers and to be inter-dependant on one another in a very special way" clarified Peters (2003, p 50). This quotation made some ideas clear. Team ministry is not a method we can choose. God intends for us to act and achieve His work as a team. It is necessary for His work today.

Lee (1987) stated: "In the circle of Paul's co-workers were Barnabas, Silas, Timothy (Rom. 16: 3), Luke (Phil. 24), Priscilla and Aquilla (Rom. 16: 3), and any

others, Paul was a team worker. He realized the advantages of working in a group” (p 49). The apostle knew the concept, and he realised that every aspect of the Gospel work needed to include team ministry. This truth is clear for today’s gospel workers. Team ministry is not a matter of choice—it is necessary to successful ministry.

Lovett (2001) argued “teams are needed in the Church today because today congregations expect a higher quality and more diverse ministry than ever before” (p. 92). Of course, today’s congregations have many different ministries available to accomplish this feat than before. The culminant point is that if the first century congregations needed team ministry, then this need is very important for today’s congregations.

Ladd (1994) states: “Ministry teams whether lay, ordained or mixed, are a vital aspect of church’s ministry, since their calling is to direct the Church in its corporate life of faith and work” (abstract). Again the need for team ministry is highlighted. But it focuses on the corporate life of faith and work of the church. The church needs team ministry not only to act or to achieve its goal but also for its corporate life of faith. That point makes team ministry a vital concept for the church today. The duty of pastors and elders is to work together. “The pastor cannot do all the spiritual work alone. He needs fellow Christians to hold him accountable and to help him build a strong church” wrote Lee (1991, p. 2). He adds, “Thus, he should devote attention to training a healthy team ministry of assistant pastors, elders, deacons and teachers” (1991, p. 2).

The Benefits of Team Ministry

“A team helps accomplish more than what they could when working individually” clarified Esa (1996, p. 91). Han (2005) stated: “In team this kind of math can happen, $3+2=6$ or 8 or 10. This multiplication factor is the reason that

leaders are motivated and excited to build team, even though there is a risk of frustration, conflict, anger, and dysfunction” (p. 16). In spite of that risk of frustration, conflict, and dysfunction, a very important idea is discovered here and that idea is the concept of synergy. That means that if a person A works with a person B, they will achieve not only A+B, but more than A+B. That is the best and powerful benefit of team ministry. Pastors and elders working together achieve more than they would be able to on their own.

Renn (1981) wrote: “Team ministry is an essential tool for an effective church.” Here the author identifies team ministry as a tool. That means that it helps to achieve a goal. He said that this tool makes the church effective. Just as God himself created the act of teamwork, church leaders must use the same method in order to reach their goals. Gray and Tucker (1999) recommend that pastors, elders, and deacons work together closely.

Iverson and Grant (1984) state: “Team ministry provides a clear biblical pattern for church leadership that will encourage congregational growth without overwhelming the pastoral staff” (back cover). This idea from Iverson and Grant is very important; not only that team ministry is biblically-based but it also provides a clear biblical pattern for church leadership. That is one of the benefits of team ministry. When a leader fails to implement a team-based ministry, he or she is contrary to the biblical pattern.

As summarized in Olson (1996), biblical perspectives regarding the advantage of teams are discovered, and five of them are discussed here. First, team makes us recognize the limitation of the individuals, whereas God alone has no limit. Teamwork teaches leaders to know that important truth.

Secondly, team members build on the contributions of others. No one is sufficient for all the work that needs to be done; we are dependent on the contribution of others. Teamwork teaches us this concept.

Thirdly, team amplifies strengths and downplays weakness. As it is enumerated above, the elders need to maximize the force of the pastor, whereas they compensate for his or her gap or weakness. The pastor is intended to do the same thing for the elders. That is the powerful point discovered here. Team helps us to know and to use that important truth.

Fourth, team rivets to the vision. Team is an important tool that helps leaders to move forward with their vision. When we lose the vision, we can never reach the goal. Working through team mitigates against this dangerous error.

And finally, team develops people. As enumerated above, team ministry focuses on character and competency development. That means that it is a step in the process of developing people.

“The implementation of *Empowering People Through Team Ministry* has done much to create an atmosphere of creativity, collaboration; and challenge for each person of our team” stated Rumble (1995, p. 38). A new benefit of team ministry is found here, which is the creation of an atmosphere of activity, collaboration, and challenge. These three words are a key for effective leadership. That is why Ott (2004) wrote: “Ministry teams are among the most efficient and effective approaches to ministry available to use today” (p. 3).

As summarized in Ott (2004), the power of ministry teams lies in their potential to make all of the following things happen in our congregations. The first one is the genuine experience of Christian fellowship. Secondly, teamwork helps our congregation in discipleship. When pride and individualism are confessed, the Holy

Spirit maximizes the force of the congregation that leads to growth in discipleship. And thirdly, team ministry leads the congregation to the continuity of leadership; that is because of the concept of shared leadership—an element in team ministry.

Barclay and Lovett (2001) define Christianity as an arguing community (p. 58). But “it in no way diminishes the need for quality leaders” he clarified (p. 61). The community works together, but leaders are there to lead. A new idea is revealed here. Teams need a quality leader who coaches team members and the whole community. Team ministry creates coaches in the congregations. Ray (2003) wrote: “Successful experiences in congregational development are producing a growing number of coaches, consultants, and leaders” (p. 54).

Schoun (1981) stated: “Team ministry is one of colleague resources for a psycho-social support system for pastors of the Seventh-day Adventist Church in North America” (p. 179). We have already pointed out the idea that team brings psychosocial support to its members. That support is really needed by today’s pastors and elders in a local church, who are facing complicated and severe problems more than before, because of the complexity of our society.

Kim (2003) listed team ministry as one of the methods to prevent and heal burnout in pastoral ministry (p. 124). Burnout makes the pastor ineffective. It robs the pastor of the passion for his or her work, leading him or her to be indifferent to the work that he or she was called to do. This point that team ministry prevents and heals burnout is a very important discovery for today’s church leaders.

As summarized in Iverson and Grant (1984) some awesome benefits of developing team ministry include “total ministry,” that is a result of putting together all spiritual gifts of the congregation for the ministry. That helps to accomplish well the work of God. Secondly, a variety of ministries can be put together. Of course

when spiritual gifts are put together, several types of ministry are accomplished.

Thirdly, team ministry encourages new ideas because visions and ideas are really shared. This type of accomplishing ministry is an important point for today's congregations.

McNamara and Davis (2005) stated:

Praise God, there is a better way to plant churches. It is called team ministry; the effectiveness of most church planters could be greatly enhanced by joining forces with other qualified, compatible members of a ministry team. Together they can accomplish more than they could ever do separately. (p.156)

Planting a church was a challenge during the first century because of the persecution. It is again a challenge today because of secularism especially in western countries like France. That challenge must be faced by the congregation or a team, rather than by one person. Facilitating church planting is an important benefit of team ministry.

Cartwright (1987) stated:

The called minister needs help in fitting his or her vision to the particular congregation being served. Assisting a minister in doing this is the unique responsibility of the voluntary elders. The voluntary elders in turn, need the broader vision of the full-time minister in fulfilling their responsibilities. They need to be recipients of the knowledge and skill this person brings. (p.43)

This quotation is an example of what pastors and elders could do and achieve in their team ministry. It is a mutual support that church leaders need. This means that team ministry leads to mutual support among team members. This is one of the most important benefits of this concept.

As summarized in Han (2005), there are thirteen characteristics of effective team ministry, but to avoid repetition, only three of them will be listed. The first one is clear communication and feedback. Of course, when team members work normally as a team they need open and clear communication, including feedback. If someone

works alone, communication may not be that great of a need. Teamwork makes clear communication and feedback happen. The second one is effective conflict resolution, because a team can never continue to exist with conflict within. The authors make known that team ministry provides an effective conflict resolution. And thirdly is the capacity to evaluate and analyze the team and the fruits of the shared ministry. Without a doubt, team ministry creates the capacity to evaluate. That is why Joiner (1987) wrote: “The most urgent and valuable evaluation of Canterbury’s lay pastoral care ministry is that done by the team members themselves” (p 90).

These benefits of team ministry are really needed in today’s Christian congregations. They push leaders like pastors and elders to move forward through team ministry. In the next part of this chapter, we will review team ministry development.

Team Ministry Development

Espy (2004) wrote: “Before establishing a team structure, it is important to ask, ‘Is there a need for a team?’” (p.31). This is especially true because if there is no need of team, why develop a team ministry. If every Christian were given every spiritual gift then no teams would be needed. But such is not the case—interdependent teams are essential to the design of Christian ministry and consistent with the model given us in 1 Corinthians 12.

Choosing Team Members

Kouzes and Posner (2007) wrote: “Leadership is not a solo act, it’s a team effort” (p.223). Team development begins with the conviction that the leader cannot accomplish the work alone. He or she needs individuals to work with him or her.

Phillips in Barna (1997) stated: “Teams usually develop in response to a desire to accomplish a task and the realization that it requires more than one person” (p.231). This author makes known the fact that developing team ministry starts with individuals. Without team members, there is no team. Building a team also means choosing team members. Panther (2005) stated: “Team building leaders know how to deploy individuals on the team in the right position for the right reason to get the right result” (p.36). The team leader is there not only to choose team members but also to put every member in the position where he or she is gifted for the work because the goal is to get results. That is why he or she must be wise in choosing team members.

As summarized, Stevens and Morgan (2004) compiled a list of biblical characteristics that they use to determine whether someone is qualified to serve on their top leadership team. In the beginning, the leader must be sure that the member who will be chosen has linked his or her life with Jesus Christ. This concept is called commitment to Christ. As it is related above, team ministry focuses on salvation. So how could someone be part of this ministry if he or she is not linked with this salvation?

Secondly, a leader has to look on the character of the member he or she plans to choose. Because team ministry also focuses on character development and is why character is one of the criteria used as he or she is choosing team members. Competency is not enough, for competency rides on the platform of character.

Thirdly, he or she must be sure that the person conducts his or her life in harmony with the will of Jesus Christ, the one who calls certain human beings into his or her ministry. The third criterion is personal conduct, as it is an important factor for anyone that wishes to lead in one way or another.

And finally, he or she must be sure that the person who is being chosen is able to comprehend his or her work and the objective of the team. How could he or she contribute in this teamwork if he or she doesn't understand his or her role and the goal of the team?

Some Methods of Team Building

To summarize, West in Espy (2004) developed six basic stages in developing a team. The first one is the decision to build a team, because of course without such a decision there will be no team building stage. This concept of deciding on a team depends on the vision of the leader.

The second stage deals with the planning. Without a plan, the team may not be built successfully. The next stage is about briefing the team, which takes place after the planning portion.

That stage leads support development. How will the team support the plan and the participants? This is true because without these supports, the plan will collapse and team building will never be done successfully.

Then the stage of establishing teams becomes necessary. When a decision to build teams is made and the plan is established and briefed, the teams are ready to be built and the leader can move forward. But leaders and team members must not stop at this stage, but must review the teams. That is the final stage proposed in this book.

To summarize, Espy (2004) proposed some requirements so that a team could be built successfully. To avoid repetition most of them will not be detailed here. First, expectations regarding the goals of the team must be clear. This is true because when team members do not know where they are going, they will not be effective. Secondly, the contribution of each team member must be clearly identified; that

makes everyone know what he or she must do so that the goals may be reached.

Division makes team weak, but union leads to an effective team.

The next important thing to be required is competence, because the work must be done and with the necessary quality. The team leader must be competent and surrounded by competent team members. They may not know how to do perfectly their work or maybe their skills are not improved. They need to be trained so that they become sharper team members with competence their goal.

To summarize, Iverson in Spencer (1997) developed six basic stages of team building but only five of them will be listed here. He begins with the stage of initiating the team, which is based on the vision of the leader concerning the way to achieve goals. Then the plan is supported and project initiated. That is the stage of supporting the team. The next stage is the development of the team. As the team is developed, team members need to improve. This stage of improving the team maximizes it. Then it must be refined and ultimately perfected.

Phillips in Barna (1997) discovered twenty-two team-building principles but only a few of them will be enumerated here. The first one is about the team leader; he or she must be a gifted and committed leader. If he or she is not gifted for this important work, he or she can never lead the team. But talent and gifts are not enough; he or she also must be committed to the work. Teamwork transcends the transactional element of many work contexts in that compliance is not enough for the success of a team—commitment is essential.

The second is about team members. Their hearts need to be touched by God. In the specific area of ministry, it is necessary and important for team members to be connected to God in order to support the entire concept.

A team is a group of people who are united under the leadership of Jesus Christ. Of course, it doesn't mean that they do not need to have a leader among them. It means that Jesus is the supreme leader of the team ministry. His will must be done.

Gifted people are to be selected to get specific tasks done on the team. Every team member is important but there are jobs that need specific skills or gifts. Put people where they are gifted and skilled.

Service is more important than position. When team members look for position, there will be dysfunction in the team because it creates bitter division. Of course this principle is very important for team ministry.

A great team uses participative management. This is really true, as non-participative management may create confusion and chaos in the system, especially when everyone wants to be a leader.

Team members must show respect for the leader and for other team members. Without respect there may be disorder and confusion. This principle is needed in team ministry.

A team is only as strong as it is disciplined. The author leads team members to understand that a team cannot be effective without disciplines, especially in team ministry. Pastors and elders working together in teams need to develop their own disciplines.

Effective teams realize that failure may be a step toward success. Of course, this principle leads to learning from failure. That helps each team member to counsel, not to judge. It helps them to grow together so that they can move forward together toward the shared goals.

Without communication the team will collapse. It is the heart of teamwork, and it helps to build a really effective team ministry. Because of the absence or lack of communication, certain teams are never able to attain their goals.

The role of the leader is to delegate, not to abdicate. Usually people don't like a leader who gives orders; such a leadership style produces frustration and may become a plea of team ministry. Instead of abdicating, he or she may delegate.

Unity drives impact. When there is division among team members, the team becomes weak and the goal may not be reached. Team members have to maintain a strong sense of unity. The case of the two churches of the eastern sector of the Reunion Conference of the Seventh-day Adventist Church is an example. When there was conflict between the assigned pastor and local elders, the goal could not be reached.

Stay focused on the goal and settle for nothing less. Team members have to look forward if they want to see the job completed and the objectives attained. That is important especially for church leaders engaging in team ministry. Sometimes these leaders or team members focus on the personal benefits like money or glory, and then they forget why they are in team ministry. Surely they must focus their minds on this shared objective.

To summarize Espy (2004), there are some bases in order to reach a successfully built team. First base: Every team leader and team member must know the task. Every team member needs to be informed of what the team is waiting for from him or her. If he or she needs to be taught how to accomplish such work, the team leader must provide training for such member. He or she also must be well-equipped to do the task, and know the goal for such task.

Achieving second base comes when a focused group desires to accomplish the task successfully. The team members have the same desire to be effective and to make success happen. Their aim is to hit the objective, even though their task may be different.

To reach third base, solidarity among the team must exist. Unifying a team can at times be a very different process from team building. The team must prevent division and egoism that may become an important plea for their teamwork.

Rees (1999) states: "The most important function of a team leader is to help the group move through the stages of team development" (p.33). As some authors enumerated above, there must be stages of team development. These stages are there to be accomplished. Their role is to help the team members to move forward through these stages.

"Be aware of the various obstacles that stand in the way of team building" clarified Lovett (2001, p. 97). There will be obstacles, but team members must not give up. Barriers are there to be crossed. That is why we will look now at the process of maintaining a team.

Maintaining a Team

A team must be built and maintained. Barriers or obstacles must be overcome. In the following section, barriers will be identified and methods of maintaining a team will be reviewed.

Barriers in Teamwork

Phillips in Barna (1997) wrote: "Without the proper motivation, however, selfishness can creep into a team, dividing strong relationships, exalting individuals rather than the team and building a political system rather than a family for God"

(p.233). This author makes known to team members four barriers of team building. The first one is the absence of proper motivation. The second one is selfishness. This starts to set in when each team member thinks that they are the most important members. The third one is division, which is the consequence of selfishness. How can a group be called a team if it is divided and fragmented? The last one is politics. The team should form more like a family than a political structure. Team ministry members must maintain their team as God's family.

In summary, Panther (2005) listed several dysfunctions in team. First, the absence of trust among team members leads to chaos. Secondly, they are fearful of conflict. They may be afraid to make decisions or to go forward because the decision may lead to conflict; if that is the case, nothing will be done. Thirdly, there is lack of commitment where the leaders and team members are not truly committed to the work. Fourthly, they develop avoidance of accountability. And finally, they are not focused on the ultimate result. Because of many reasons like personal benefits leaders and team members forget the goals of their teamwork.

Palla (2000) identified several reasons as to why teams fail. First, the skills of the team are not strong enough to achieve results. The second one is that there is no growth from the team's inception. And the third reason is that the team's discipline is not good enough.

Westing (1985, 1997) listed potential team problems like role and title misunderstanding. That generally leads to confusion and chaos and the objectives will not be attained. Other problems are envy and pride that result in weak teamwork. That means that team members have to be humble, especially in team ministry. Another problem is the absence of a healthy communication among team members. How

could they work together and go forward together without communication? It is impossible.

Even team ministry among pastors can fail. “In my thesis I suggested that, in protestant churches at least, the calling of more than one minister to a single congregation was often fraught with turmoil” pointed out Aicken (2004, pp. 137,138). This is very sad because pastors who are called to work together for the salvation of human beings should not fail to work as a team. Of course that also may be the case for team ministry between the pastor and elders. Church leaders must be aware and barriers in team ministry must be crossed.

Some Methods to Maintain a Team

Senge in Collier (2000) wrote: “The discipline of team learning starts with dialogue, the capacity of members of a team to suspend assumptions and enter into a genuine thinking together” (p. 19). The author leads those who are part of a team to dialogue amongst themselves. Of course the method that he proposed is open communication. Team members who fail to communicate amongst themselves will not attain their shared objectives. That is why Cartwright stated: “More often both ordained minister and voluntary elders need simply to consult with one another over the vital issues facing the congregation” (p. 43).

Phillips in Barna (1997) stated:

What does it take to maintain a team? Many of the same qualities that it took to develop the team in the first place, but applying the principles in ways that recognize the maturation of the team. To maintain the intensity of commitment and sharpness of focus, the leader must creatively recast the vision and identify the team’s priorities; establish fluid lines of communication; address conflict quickly and decisively, with the context of the ministry’s vision and values; facilitate trust among members; deploy team members in areas of giftedness; and model the very character traits the leader must possess to influence his people (vulnerability, accessibility, transparency, listening and so on). (pp. 236,237)

This quote focuses on the roles of team leaders. They must fulfill their roles correctly and have vision to address problems that exist. In the case of team ministry among pastors and elders, the team leader is the pastor. He or she has to be an example for the elders; he or she has to fulfill honestly and effectively his or her roles.

Phillips in Barna (1997) stated:

One of the keys to effective maintenance as opposed to survival maintenance is for the leader to be so in love with the team that he will sacrifice his precious time for the sake of individual members, to weep when the team weeps and to share tough love whenever necessary. The leader is a steward of the complex web of relationships that comprise the heartbeat of the team. (p. 237)

Again he focuses on team leaders but here his message is not as much about the leader's roles but about leader's behaviour. They honestly love the members of their team. Such behaviour produces trust and confidence. Is it possible for the pastor to really love the elders as they work together?

McNeal (2006) writes: "Spiritual leadership is stressful. Stress places high demands on emotional reserves. Smart leaders know what they must invest in their teams by providing emotional support" (2006, p 133). Leaders of the team are encouraged to support the members of the team. Of course, the concept developed here is about emotional support, but they can provide other types of support as well. Team members also are encouraged to support their leaders. Mutual support leads to an effective team ministry.

Espy (2004) wrote: "In the early stages, team building focuses its attention on relationship between people. In latter stages, the team focuses on accomplishing the task" (p. 23). The author suggests two stages of teamwork; the first one is team building and the second one is making the dreams realities. That means that the goal must be reached and the team must be maintained. Never give up.

To conclude this chapter, it is important to have a balanced perspective of the many examples given to us. Ellen G. White encouraged church leaders to move forward through team ministry. Team ministry focuses on salvation and character development. This concept was necessary in the Old Testament church, in the New Testament church, and in today's church and ministry. Building a team needs more attention so that it can be maintained until the goals are totally reached.

The climate of the 21st century revealed in the literature reviewed would indicate that teams in the corporate, ecclesiastical, and non-profit context are ubiquitous. This contemporary reality is consistent with the Christian tradition originally expressed in the mandate by Jesus for His followers to serve in teams of two. It reaches back even further and appears consistent with the behaviour of the Trinity in the process of creation, salvation, and the ultimate redemption culminating in the second coming of Jesus.

The next chapter is dedicated to the process of implementing these concepts in the context of this project.

CHAPTER FOUR

METHODOLOGY AND IMPLEMENTATION

Introduction

In the preceding chapter, literature dealing with team ministry was reviewed. In this chapter, strategies for an effective team ministry between pastors and elders are developed. First, the methodology used to find the current challenges in team ministry between elected local elders and the assigned pastor will be enumerated. Current challenges in team ministry among elected local elders and the assigned pastor are enumerated and analyzed in the second part of this chapter. Training is discussed in the third part. The fourth part deals with the development of an effective team ministry model for the pastor and elders. The two last parts concern the promotion and the practice of the model.

Methodology

This research was accomplished in the St. André Seventh-day Adventist Church, which is one of three churches and one company of the eastern sector of the Reunion Island Conference. There was conflict between the two elected local elders and the assigned pastor in 2005. The two elders were removed from their post and replaced by three new elders. That generated a new conflict. Such conflict was between the former elders and the new ones. In 2007, the researcher was assigned as the new pastor of the St. André church while ministerial secretary of the conference. Such position brought him to converse with the former pastor about the conflict. As

the new pastor of the church, in October 2007, he tried to reconcile the former elders with the new ones but without success. As he listened to the former pastor and the elders during these conversations, the researcher has found the current challenges in team ministry between the elected local elders and the assigned pastor. For example, when the pastor said that the elders did work he must do, there was ignorance of the task. When the elders said that the pastor made decisions without their consent, there was unilateral decision-making. After these two conversations, the following current challenges in team ministry between elected local elders and the assigned pastor in a Seventh-day Adventist local church were found.

The Current Challenges in Team Ministry between Pastor and Elders in the Local Church

There are many challenges in team ministry between pastors and elders. The following are challenges discovered in St. André Church of the eastern sector of the Reunion Island Conference of the Seventh-day Adventist Church.

Conflicts

There was a conflict between the local pastor and two elders. The church was in total confusion and the church members were divided into two groups. One group supported the pastor and the other one supported the elders. The church of Jesus Christ must be unified and never divided or fragmentized. This can be especially accentuated when the leadership of the church is divided on any issue. Pastors and elders have to be aware of that sad fact.

In this certain case, those two elders had not been elected again, and three new elders were nominated and elected in their place. That generated a new conflict between the previous elders and the new ones. The church was still divided in two.

That is a very sad situation that must be addressed. Conflict is one of the major challenges in team ministry.

Competition

Sometimes we lose sight of the goal of our ministry as pastors and elders. Serving God and our community is our true task, and helping every member of our congregation to be ready for the coming soon of Jesus Christ is one of our most important goals. Losing this vision is fatal for the ministry. It can lead pastors and elders into conflict and competitive behavior.

Everyone wants to be viewed by the church members as great workers, however, Jesus, the only Master of the church, said that God alone is good enough (Luke 18:19). Leaders who compete may want to be seen as intelligent, good preachers, hard workers, and men of compassion. While they seek to become well known, the team element of ministry weakens and usually collapses. Competition is also one of the challenges of team ministry among the church's leaders, like pastors and elders.

Lack of Communication

There cannot be a team ministry without proper communication between team members. The lack of communication among members of the team is a very big and powerful challenge. As discussed in the two chapters above, communication is the heart of teamwork.

In the case of team ministry between elected local elders and assigned pastors, four dysfunctions concerning communication may happen. First, the lack of communication between the senior and other pastors in the churches that are led by more than one pastor makes successful ministry unlikely. That sad situation creates

frustrations and usually confusion and conflict among the top leaders of such churches.

Secondly, we must address the lack of communication between the pastors and the head elder. This type of lack of communication may lead to confusion in the leadership process of such a church board and lead to confusion in decision-making. Regular communication between them is essential.

Thirdly, there may be a lack of communication between the assigned pastor and the elders, which inevitably leads to dysfunction. The consequence of inadequate communication is harmful because of the confusion and chaos that results when coordinating communication fails. Then finally, communication between the elders themselves may create confusion within the leadership of the local church. Lack of communication may be a factor in the emergence of conflict and that is why the challenge of team ministry between the assigned pastor and local elected elders is so essential.

Unilateral Decision-making

Of course when there is no communication, everyone is tempted to make decisions without the consent of others. That kind of decision-making leads to confusion, and usually a contradiction in their actions. This specific challenge may appear in different manners. First, the pastor makes decisions without the consent of the elders, which leads to division. He or she then has to lead the church him- or herself without the help of these team members. But usually this situation brings frustration among the elders. Secondly, the pastor makes decisions with the consent of the head elder but without the consent of the other elders. That kind of decision-making leads to confusion and frustration. In those cases, the elders may be divided into two groups.

Third, the head elder makes decisions without the consent of the pastor and the other elders. The pastor may become frustrated and confused, leading to more problems in the team ministry. The pastor may become discouraged and lose his or her passion for the ministry as a result of such issues.

If an elder makes a decision without the consent of the pastor and the head elder, that kind of decision is really harmful because that leads to a confused leadership that will never be effective in a local church. And finally, all the elders make a decision without the consent of the pastor. That is a kind of rebellion in the leadership of a local church. Unilateral decision-making is a powerful challenge for team ministry between elected local elders and their assigned pastor.

Ignorance of Task

When team members do not know what their tasks are, team ministry becomes powerless. Instead of bringing harmony into the leadership of the local church, it brings confusion. When the pastor does not really know his or her task, he or she may end up playing the role of the elders. If that is the case, he or she may experience burnout because he or she is not suited to do the entire work of the church alone. But he or she also may not do his or her work correctly. This last case may bring frustration in the church. If he or she is a lazy pastor, then team ministry will collapse.

The second case takes place when the elders do not know their roles. They may play the role of the assigned pastor and the result may be discouragement or frustration. That kind of situation needs a very humble pastor but that does not mean that the problem should not be addressed. Ignorance of task is one of the challenges in team ministry between local elected elders and the assigned pastor. Without harmony,

local church leadership can become weak and the goal of team ministry between the pastor and elders cannot be reached.

Lack of Cooperation

Naturally, team ministry means cooperation between those who accomplish the ministry. Lack of cooperation means a very weak or completely collapsed team ministry. Two types of lack of cooperation can be found in the team ministry between pastors and elders in a local church.

The first type is a very sad situation, in which they chose to not cooperate, or they cannot cooperate. That kind of situation may be generated by the conflict amongst them, which is why they must avoid conflict. But it also may be generated by competition among them. It is impossible for cooperation and competition to survive together. Finally, the lack of cooperation may be generated by a lack of spirituality.

Lack of cooperation is a direct challenge to team ministry. It makes team ministry collapse, and this situation must be addressed. Pastors and elders have to develop an effective team ministry as they lead a local church. The next part of this chapter deals with the development of this effective team ministry among local elected elders and the assigned pastor in a local church

Training

One of the big problems in teamwork is the ignorance of the task of each member. Before doing something else, team members must know what their tasks are to be. In the case of team ministry between the pastor and elders, training is needed so that the pastor and the elders may know what their individual roles are. This is built upon our understanding of the interdependent nature of team ministry.

The Pastor

As the leader of the ministry team, the pastor needs to know what his or her role on the team will entail. But he or she also needs to know the roles of the elders. The Bible and books dealing with this team ministry must be read and reviewed. He or she must work to hit the goal of their ministry as they work together. The Ministerial Association of the local conference or mission is highly encouraged to train the pastors on that important point.

The Elders

The elders need to know what their roles are. The local pastor bears the primary responsibility for training them so that they know what their task on the team is. Role ambiguity and consequent role conflict have the potential of robbing a team of its effectiveness. Teach them to know their roles. The pastor may also encourage them to read the Bible and relevant literature dealing with the concept of teamwork.

Some elders do not realize that they are called to maximize the forces of the assigned pastor; they do not know that they have to compensate for the gap that exists in the giftedness of the pastor. They must be trained initially by the assigned pastor and then by the Ministerial Association of the conference or mission. Such training is a vital step toward team ministry.

The Whole Church

When the church members do not know the roles of the pastor and the roles of the elders it is difficult for them to find a functional place for their own ministry and calling in the local church. They may ask the pastor or the elders to do something that is not a part of their role. Their expectations of this team ministry between elected

elders and the local pastor may truly be wrong and that leads to accusations and wrong judgments regarding these top leaders of the local church.

If this is not addressed and the roles of both pastor and elder are left ambiguous, then the support of the pastor and the elders can fail. That is why the pastor and the elders must train the church members, helping them to know the roles of the pastor, the roles of the elders, and the roles of their team ministry. When roles are known, the current challenges in team ministry among the pastor and elders in the local church must be analyzed and answered.

Implementation of Project Training

Three stages of the implementation of project training are needed. First, it is important for the pastor to receive proper training. Although most pastors receive strong training at theological seminaries, a specific course in team ministry would be appropriate in this case. Before implementing this project the pastor of the eastern sector churches of the Reunion Conference of Seventh-day Adventists read more than sixty articles dealing with team ministry, especially regarding the team relationship between pastors and elders.

The second stage concerns the elders. At the end of the 2008, a training session was held by the assigned pastor of the eastern sector of Reunion Island. But twice, training was also held for them during the regular pastor/elders meeting. Step by step, the pastor and the elders strayed to know what their roles really were.

The third stage concerns the church members. The whole three churches and one company were invited. They were taught about the roles of the pastor, the roles of the elders, and the roles of the other church members and officers. Then on January 2009, this model of team ministry began to be implemented in St. André Church, one of the three churches and one company of the sector.

Developing an Effective Team Ministry Model for Pastor and Elders

This section deals with the current challenges in team ministry among pastors and elders in a local church. It is a way to address these challenges because it deals with the development of an effective team ministry model for the pastor and elders in St. André Seventh-day Adventist Church. Spiritual revival is the first part of this chapter, and reconciliation takes place in the second part. The third part will deal with regular meetings for the pastor and elders while the fourth part will deal with regular communication.

The implementation of this team ministry model in St. André Seventh-day Adventist Church began in November 2008 with a special program of training for elders, other church officers, and the whole church. The prayer meetings on Wednesday evening were reorganized to create a faith community revival. To improve this revival, a fasting program was put together every first Sabbath of the month. Then, in June 2009, a week of spiritual revival was planned. Three evangelistic campaigns were also coordinated during 2009; these campaigns reinforced the ways to attain the faith community revival. Additionally, many Sabbath morning teachings dealt specifically with individual revival.

The pastor and the elders met one time per month before the church board meeting, which became their regular elders meeting. This meeting became very important for the communication between the pastor and the elders but a model of regular communication also was created and experienced.

The elders accompanied the pastor to visit certain church members, like those who were sick in the hospital. One Sabbath afternoon per month, the deacons accompanied the elders and the pastor to visit elderly church members. The elders visited the pastor and his family and the pastor visited the families of the elders. And

finally, a reconciliation meeting for the current elders and the former elders was organized in October of 2009.

Spiritual Revival

The majority of the problems in a local church are spiritual problems. The majority of the problems for the leadership in a local church are also spiritual problems. These problems require spiritual answers. Spiritual revival is the basis of an effective team ministry between the pastor and elders. In this research it means living the faith of Jesus Christ and the hope of His coming soon. It also means working for God's cause, not for our own. The pastor, elders, and every member of the church need to be spiritually revived. Two types of spiritual revival are needed to build an effective team ministry between pastors and elders in a local church.

Personal Revival

Personal revival is a reawakening of religious fervor in a person. As this research has been directed toward team ministry between pastors and elders in a local church, it would be appropriate to discuss the spiritual renewal of the pastor him- or herself. How could he or she lead such an important team ministry if he or she is not really living in Jesus Christ? Also, he or she has to keep in mind that team ministry focuses on salvation of the sinful human being.

This type of revival should also occur in an elder. Of course, as assistant to the assigned pastor, he or she is one of the top leaders of a local church. They also must be a strong example for the entire church. This project suggests to elders a healthy spiritual revival, as they are engaging in this important team ministry between the assigned pastor and themselves.

The suggested way to accomplish this spiritual revival is divided into two areas: personal devotion and commitment. In the development of personal devotions, it is encouraged that the pastor, each elder, and each church member prays and studies the Bible regularly. In some circumstances, it is nice for the church to come together for a time of fasting. Then, allowing the church to come together for a time of commitment can do wonders for increased spiritual quality in a church family. The entire church must commit to serving Christ as one body.

Faith Community Revival

A faith community revival is a reawakening of religious fervor in a community. The pastor's family and the elders' families must be part of this type of revival. Local church community revival facilitates the role of the pastor and elders engaging in team ministry. Before focusing on doing, the leader needs to focus on being.

The suggested way to attain this type of spiritual revival is a combination of four programs in the local church community. The first one is holding a regular prayer meeting. The second one is holding a regular spiritual revival meeting. This may be organized four times per year. The third one is regular fasting. This may be organized for two or three times each year. In St. André Seventh-day Adventist Church, fasting was organized every first Sabbath of the month during 2009. Then, the last one is a regular public evangelism program because working for God increases the quality of the members' spiritual experiences. Three evangelistic campaigns were organized during the year 2009; two in the St. André Seventh-day Adventist Church and one in St. Denis Church.

In this research, it has been discovered that spiritual revival is a way to break down conflict and competition between the pastor and elders. That is why, as stated earlier, before focusing on “doing,” we need to focus on “being.”

Reconciliation

Conflict can happen in a group and may tear it apart. In the case of team ministry between pastors and elders, several examples of conflict are evident. The pastor, head elder, and the rest of the board of elders may have a conflict between them, in which case a lot of stress is brought to the team concept. All types of conflict can lead to a dysfunctional team ministry and must be addressed.

The best way is reconciliation. “Forbearing one another, and forgiving one another, if any man has a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness” Col 3: 13, 14. Reconciliation and charity build an effective team ministry between the pastor and elders in a local church. In the church in the eastern sector of the Reunion Island Conference of Seventh-Day Adventists, we have had three reconciliation meetings for the pastor and the elders. We cannot say that team ministry is perfect after these reconciliations, but it is better than it was two years ago.

Regular Pastor/Elder Meetings

As the leaders of the local church, pastors and elders must have regular meetings. Ideally, they can meet one time per month before the church board meeting. But sometimes, depending on the circumstances, it may be more than one time per month. This was done in 2009 in the St. Andre Church.

Feedback about the Previous Meeting

It is important to review what was discussed during the previous meeting. How were decisions practiced since the last meeting? What were the barriers, and how can they be overcome? This agenda item also helps them to call into question their decisions. They may hold it in the beginning of each regular pastor/elders meeting.

Feedback on the Activities Achieved by the Church

Looking backward from time to time helps leaders to go forward with success. During this agenda item, the pastor and elders recount the activities achieved by themselves and the church. Are the programs good and helpful for the church? Were there barriers and how can we overcome them? This item also helps them to know if the church members have participated in the activities. If that is not the case, how can we find a solution to this problem? This item is very helpful for pastors and elders engaging in team ministry.

General View of the Church

As the most important leaders of the local church, the pastor and elders must know what the church looks like. Does it look like it is spinning its wheels, without producing much, or is it completely asleep? Is it alive or is it a dying church? Is it hot, cold, or tepid? The church leadership must seek to understand the real state of their local church.

Setting Up Projects

Here, the leadership of the congregation plays the role of an architect, designing the structure of the church. They bring aboard a specified project. Of course, they must regard with courtesy those who work around them. They have to be

wise so that this agenda item does not produce frustration among the other church officers.

Six projects may be built up during this agenda. The first one is an evangelistic project. It should be a general project so that there may not be confusion between their roles and the roles of the personal ministry leaders. The second one is a church building project, if needed. The third one is a prayer meeting project. This must be well-organized and deeply spiritual so that it may generate spiritual community and revival. The fourth one is a spiritual revival project. The fifth one is the planning of the Sabbath morning preaching calendar. The topics chosen have to be wise and inspired because the local church needs to experience community spiritual revival. Then the last one is a visitation project. Church members old and young need to be visited. This program must be well-organized. They must not neglect this agenda item because it vital for the local church that they are serving.

Preparing the Church Board Meeting

The church board meeting is the heart of the administration of the church. It must be productive. If it is well-prepared by the pastor and the elders, it can reach its aim. Preparation for this meeting can be accomplished in the elders meeting that week. Three important points regarding the church board meeting must be considered. First, they need to review the agenda of the church board meeting. Next, they need to define how this meeting will be led. And finally, they must think about any potential issues that may arise in the meeting.

Of course the elders meeting can never replace the church board meeting. But instead, their role is to make it healthy and productive and to avoid dissension among themselves during the church board time.

Making Decisions

Unilateral decision-making is one of the current challenges of team ministry between pastors and elders. This administrative problem must be answered. The solution is that pastors and elders must make all the important decisions during their regular meeting. If they have different views, they need to consult the Bible, the Church Manual, the Minister's Handbook, the Elder's Handbook, or other books so that their shared decision may be well-informed. This type of decision-making makes their team ministry alive and productive. It builds unity among the leaders.

Sharing Problems

As we continue in this sinful world, it is inevitable that personal and corporate problems will arise. The Bible gives us many examples of faithful men and women who experienced difficulties. Job is an example of someone with severe problems. Of course, pastors and elders can also experience trials and sufferings. These problems may also be harmful. Usually church members share their problems with the pastor or the elders but these leaders often have no one to share their own with. They are human beings, and they also need to be listened to and encouraged. They are highly encouraged to share among themselves as they meet during the regular pastor/elders meeting. It even ought to be on the agenda during their meeting.

Pastors and elders alike may encounter problems with their families, the sickness of a loved one, financial issues, and relational problems with a church member. These can weigh heavily on church leaders, and they must have someone that they are comfortable in sharing these burdens with. Team ministry must not be limited to shared management or shared leadership; it also must be a means of mutual support.

Praying Together

Human beings may be in contact with the powerful God by prayer. Horn (1979) stated:

Prayer presupposes faith that God is, that He hears, that He cares, and that He is “a rewarder of them that diligently seek him” (Heb 11: 6). It assumes that a right relation exists between the suppliant and God, or that such a relationship is to be restored. Ideally, prayer is any outgoing of the soul toward God expressing love and appreciation, the desire for divine guidance, the confession of sin or particular requests. Its purpose is not so much to effect a change in God as to effect one in the suppliant, and to condition the mind and life of the petitioner so that God may accomplish his infinite will in and through him (p. 896).

As leaders of a local church, the pastor and elders are called to live such an experience. They may experiment with it during their personal devotion, their family devotion, and during the prayer meeting. But as they work as a team, they also need to implement it together. Praying together must be one the agenda of their regular meetings.

There are many requests for prayer that will come out of a meeting like that. Church leaders must pray for themselves as they are serving the Savior Jesus Christ, for the problems they face, for their ministries, for their families, for the church members, for those who work around them, for someone who needs their intercession, and for the church board.

Regular Communication

Team ministry cannot be alive without good communication. Clear communication and feedback is one of the characteristics of effective team ministry. There must be effective communication between the pastor and elders as they are intended to work together in a local church. Two necessary types of communication among them are discussed below.

Ordinary Communication

Ordinary communication in this chapter means communication, which may happen at any time. They may share among themselves the news following the death of a church member, a new birth in the congregation, the sickness of a church member, urgent information from the local conference or mission, a problem that is happening in the church, and a problem of a church member that needs to be addressed.

Weekly Communication

This type of communication may happen one time per week to discuss the Sabbath programs. Some elders and pastors may choose to meet on Fridays to discuss the programs that will take place on Sabbath. They are talking here about the coming Sabbath programs such as the Sabbath School program, announcements, worship program, afternoon visitation of shut-ins, the youth meeting program, the afternoon special meeting, and evangelistic programs. The ultimate goal is to coordinate these programs so that they may be effective.

Still, some church leadership may decide to meet on Saturday evening, especially if a pastor is working with more than one church. He or she cannot be present every Sabbath in a local church but his or her teammates are present. By them, he or she can know what is happening in this church. Every Saturday evening, they can communicate amongst themselves so that feedback of the Sabbath programs can be shared with the pastor. The goal is that dysfunction and confusion may be addressed immediately. Of course they may communicate among themselves face to face, by telephone, by e-mail, and by SMS. In the St. André Seventh-day Adventist Church, the pastor and elders usually communicated by telephone or in person.

Visits

Visits are very important in a local church congregation. Everyone needs to be visited by the pastor or the elders. But there may be some church members who don't like to be visited. Of course we must not force it on them. It is one of the roles of the pastor and elders. Three types of visit are examined in this project. They are: visiting church members, visiting of the elders' families, and visiting of the pastor's family.

Visiting Church Members

There are many occasions that necessitate a visit from the pastor or an elder at the church. Medical emergencies, new births, deaths, and even specific trials are important moments that require a strong presence from the leadership of the congregation. There also ought to be regular visits scheduled, so that the church members feel well-served by their leadership.

The capacity of the pastor and elders to share this type of visit may increase the quality of their team ministry. It has been found during this research that when the pastor and the elders visit together, it makes a powerful impact on their team ministry as well.

Visiting the Elder's Family

Usually, the elder's family receives very few visits from church members. Most of them think that it is not their job. But this family may be in trouble or discouraged and in need of comfort. The families of elders ought to be visited regularly by the pastor. Visiting and comforting the family of his or her teammate is part of his or her role. That will lead them to an effective team ministry. The pastor of the eastern sector of the Reunion Conference visited each elder's family on more than one occasion during the year 2009.

Visiting the Pastor's Family

Usually a local pastor is under pressure because he or she has many things to do like visiting, personal evangelism, leading a public evangelism, church board meeting, and giving Bible studies and workshops. Unfortunately, his or her family may sometimes be neglected. They need to be visited and comforted by the elders.

When a pastor is newly appointed to a local church, the elders may help him or her and his or her family. They may assist the pastor's family in their installation and they may also help them to find a school for their children. This mutual support is a basic element in team ministry between the pastor and elders. The pastor of the eastern sector of the Reunion Conference was visited by the elders of the St. André church more than two times during the year 2009.

Mutual Support

In his thesis, Schoun (1981) argued: "Team ministry is one of colleague resources for a psychosocial support system for pastors of the SDA church in North America" (p. 179). This research confirms that it also is true for the pastors and elders working together in a local church. Of course they need to support one another.

They need to have a time of prayer so that they are able to pray for each one of them at least once per week. The following is an example of a weekly prayer routine: Every Sunday, they may pray for the pastor and his or her family. Every Monday, they pray for the head elder and his or her family. Every Tuesday, they pray for an elder and his or her family. Every Wednesday, they pray for another elder and his or her family. Every Thursday, they pray for another elder and his or her family. Every Friday, they pray for each one of them who is in trouble or suffering. And finally, every Saturday, they pray for each one of them who is to preach.

The pastor may also help the elders to prepare for their sermons. Kim (1982) stated: “The voluntary elders in turn, need the broader vision of the full-time minister in fulfilling their responsibilities. They need to be recipients of the knowledge and skills this person brings” (p. 43). They may meet one or two times before the day when an elder will preach.

The elders in turn help the pastor in fulfilling his or her ministry in a local church. Kim (1982) stated: “The called minister needs help in fitting his or her vision to the particular congregation being served. Assisting a minister in doing this is the unique responsibility of the voluntary elders” (p. 43). This help generates joy and happiness for the pastor and their team ministry becomes more effective. This is supported by the official policy of the Seventh-day Adventist Church (General Conference, 2005):

Between the pastor and the church elder there needs to be the closest cooperation. (See pp. 51, 90.) The minister, with the assistance of the elders, is expected to plan for and lead out in all spiritual services of the church, such as Sabbath morning worship and prayer meeting, and should officiate at the communion service and baptism. (p.147)

When pastors and elders support one another, conflict and competition disappear, their team ministry becomes more effective, and the church is better served. This model of team ministry between local elected elders and the assigned pastor was implanted in the St. André church from January 2009 to May 2010.

Promoting this Model of Team Ministry among Pastors and Elders

This section will deal with the development of an effective team ministry model between the pastor and elders in a local church. Once this model is developed, it needs to be promoted.

The pastor needs to share it with the elders. They need to learn it together. Of course they must know the benefits of this model before being engaged. The pastor may use the following steps as he or she is sharing it with the elders. The first step is very simple; he or she makes the elder know that a model of team ministry is ready to be implemented. During the second step, he or she gives to each elder one copy of this model of team ministry. During the third step, he or she can organize a workshop about this model of team ministry. If there are questions, he or she must give clear responses.

Once promoted and explained, the pastor and the elders may use this model of team ministry as they are intended to work together in a local church. The next section will deal with engaging the elders in this model of team ministry.

Engaging the Elders in This Model of Team Ministry

The pastor cannot force the elders to engage in this model of team ministry. They will accept it when they know that it is helpful for their ministry and the church will be blessed. That is why he or she has to be aware during the promotion phase. When it is clear, he or she invites them to engage and to take with him or her this new way of team ministry.

A spiritual revival has to be planned and reconciliation has to be embodied. Then the regular meeting time and communication comes next. The end result will be a better cooperation among them.

CHAPTER FIVE

EVALUATION, CONCLUSION, AND RECOMMENDATION

Evaluation

This model of cooperation among elected local elders and the assigned pastor was experimented with in the St. André Church that is one of the eastern sector churches of the Reunion Island Conference of Seventh-day Adventists. The experience took place from January, 2009 to May, 2010. Three major results are stated below.

Reconciliation

The continual conflict between the former elders (those who led the church before 2006) and the present elders was continuing to produce confusion and chaos in the church. But in October, 2009, a decision was made to confront these two groups of elders so that there could be reconciliation among them. Of course there was a time of accusation in the beginning of the meeting, but with many prayers there was mutual forgiveness in the end. Although there were harmful words shared, all was confessed and tears or reconciliation came forward.

During the worship of the third Sabbath of December, 2009, the pastor and the reconciled elders went before the congregation to bear witness to the good news. They confessed their mistakes before the church so that the church could forgive them. When the elders finished speaking, some church members went out of the church to forgive and ask for forgiveness. This was followed by a foot-washing

service. While these former elders are no longer elected elders, they work with the current elected elders.

There was again in April, 2010 an insignificant problem among them but immediately there was another time of reconciliation. Because of this model of cooperation among local elders and their assigned pastor, reconciliation became a weapon in the hand of the top leaders of this church to fight against conflicts and division.

Peace

There is no church that operates without problems but conflict and division may decrease. That is the case in this church when this model of team ministry was being implemented. Chaos and confusion were replaced by increasing peace and harmony. There was no conflict between the researcher who is the assigned pastor of the St. André Seventh-day Adventist Church from July, 2007 to June, 2010 and the elected local elders. They may have different visions, but no conflict.

It does not mean that the current leaders of this church can stop working on it, though. They need to continue to use this model of team ministry as they continue to work together. These churches of the eastern sector of Reunion Island Conference need to be changed by the mutual support and unity embraced by the top leaders.

Church Growth

The St. André church, one of the eastern sector churches of Reunion Island, began to recover mission and witness. Since January 2009, three important events have occurred.

Continual Evangelism

A group of church members went out of the church every Tuesday morning to evangelize the towns around the church. They went door-to-door to give to people leaflets or a Bible. The result is an increasing of the number of people who follow Bible studies. There were 2 in January, 2009, but they grew to 32 by December, 2009. All of these contacts are totally outside of the church.

Working in Favor of the Missing Members

A special Sabbath for the missing members was organized on March 17, 2010. Some church members went out to invite them to come back to the church. There were 7 of them who came, now three of them have been coming irregularly to the church. This wonderful work continues now in the St. André Church of the Reunion Island Conference.

Public Evangelism

Three evangelistic campaigns were organized, two by the Reunion Island Conference and one by the local church since January, 2009. Many church members of this congregation have engaged and worked hard so that sinners could come to Jesus Christ. They have cooperated with the assigned pastor and the local elders to win souls.

The Number of Yearly Baptisms

The number of yearly baptisms also increased in 2009. During the year 2006, there were 3 people who were baptized in St. André Seventh-day Adventist Church; in 2008, there were 6; but there were 9 during the year 2009.

This model of team ministry between local elders and the assigned pastor is a good tool to make top leaders unite and to help the local church attain effective leadership that leads to sustained church growth.

Conclusions

The term elder refers to an individual of maturity and experience in the Old Testament whereas it refers to certain leaders of the Christian church in the New Testament. The word “pastor” or “shepherd” figuratively denotes “leader,” whether civil or spiritual. In general the word “minister” refers to a minister in relation to his or her superior, in relation to his or her public responsibilities, and in relation to his or her work.

Seventh-day Adventist Churches use the word “pastor” and “minister” to designate one person. The local church nominates elders while the executive committee of the Conference/Mission assigns the pastor. The pastor is primary positional leader of the local church and the elders and pastor are intended to work together. They form a team of leaders to accomplish ministry and to share vision. They need to experience a healthy team ministry.

Literature reviewed showed that a team means a group of individuals who recognize interdependent roles and work together for one goal and toward one vision. In the case of team ministry, they work together to accomplish the same goal in God’s work. Ellen G. White recommends this method to the Seventh-day Adventist Church leaders, such as pastors and elders.

We need team because we are social beings who cannot survive without working together. Church leaders cannot be an exception. Authors and writers try to say that team ministry produces peace, harmony, and effective leadership in a local church. In addition, the gifts of the Spirit revealed in 1 Corinthians 12 and other

places in Scripture are given in a diversified manner that results in complimentary competencies that require an interdependent organization of people.

To develop an effective team ministry, leaders must first accept that there is a need for this team. Then they must define clear expectations, clear contributions, a clear vision, and clear communication. Finally, they initiate, support, and develop this team. They are not to forget that team ministry that is built needs to be proven, refined, and maintained so that it can be effective.

This model of team ministry among local elders and the assigned pastor begins with training. Everyone must know their task and be trained to be effective. This may be by workshop, mentoring or by reading books and articles. Even every church member needs to be trained so that the whole church may know exactly what to expect from their elders and their pastor.

Current challenges in team ministry between the pastor and elders need to be known and analyzed. There may be conflicts between a pastor and elders or among elders, competition among team members, lack of communication, unilateral decision-making, ignorance of a task, and a lack of cooperation. This model of team ministry addresses these challenges.

Many of these challenges are spiritual problems that must be answered by spiritual revival. It may be a personal or collective revival. The second step is reconciliation because unresolved conflicts make team ministry collapse. "Forbearing one another, and forgiving one another, if any man have quarrel against any: even as Christ forgive you, so also do ye" (Col 3: 13).

They need to meet regularly so that they may set up projects, make decisions, share problems, and pray together. These meetings can never replace regular ordinary communication and weekly communication in this project.

The final result of this model of team ministry is a healthy cooperation and mutual support that makes local elders and the assigned pastor one corps who work together to attain sustained, effective leadership that leads to sustained church growth.

Recommendations

1. This model of team ministry is recommended for pastors and elders who work together in a local church because it produces unity, healthy witness of love, and effective leadership that leads to sustainable growth.
2. This model of team ministry may be used as a model of team ministry between senior pastors and other pastors in large churches, as well as in a pastor and local elder context. The senior pastor should not consider the other pastors as elders. They are also assigned local pastors, workers of the Conference/Mission, but functioning as a team of leaders.
3. This model of team ministry between local elected elders and the pastor is effective for building effective leadership. It is recommended to the deacons to build healthy and effective team ministry between them; such team ministry will be lead by the head deacon.
4. This model of team ministry is recommended to the Conference/Mission officers and their department directors to build strong relationships and effective leadership among them.
5. The pastor and elders or any church leader who engage in this model of team ministry are recommended to build on a strong relationship among them that leads to strong and effective team ministry.
6. Spiritual revival is highly recommended, as church leaders are engaging in this model of team ministry. Before focusing on the doing, we need to focus on the being.

7. The pastor/elders meeting and communication are recommended to be regular because their goal is not only to solve existing conflict, but also to prevent conflict and produce harmony.

APPENDIX

Church Manual Guidelines for Pastors and Elders

character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren. It is easy for the enemy to work through those who, themselves needing counsel at every step, undertake the guardianship of souls in their own strength, without having learned the lowliness of Christ."—*The Acts of the Apostles*, p. 279. (See p. 55.)

Membership Required for Election

Seventh-day Adventist church members in regular standing are eligible for election to leadership positions in the local church where they hold membership. (See pp. 153-158.) Exceptions may be made for the following:

1. Students who are members in regular standing but who, for purposes of education, live away from their normal home and regularly attend a church in the area of their temporary residence.
2. A conference/mission/field employee assigned by the conference/mission/field as pastor/leader for two or more congregations. (See p. 159.)
3. A local elder who, when necessary and with the recommendation of the conference/mission/field committee, may be elected to serve in more than one church. (See p. 53.)

Other exceptions may be considered by the conference/mission/field committee.

Term of Office

The term of office for officers of the church and auxiliary organizations shall be one year, except where the local church in a business meeting votes to have elections every two years in order to facilitate continuity and development of spiritual gifts and eliminate the work involved in having yearly elections. While it is not advisable for one person to serve indefinitely in a particular position, officers may be reelected.

Church Elder

Office an Important One—In the work and organization of the church, if a pastor has not been provided by the conference/mission/field, the office of elder ranks as the highest and most important. In the

preceding paragraphs the moral and religious fitness of elders as well as other church officers has been set forth.

A Religious Leader of the Church—The local elder must be one recognized by the church as a strong religious and spiritual leader, and must have a good reputation “with them that are without.” In the absence of a pastor, the elder is the religious leader of the church and by precept and example must continually seek to lead the church into a deeper and fuller Christian experience.

Capable of Ministering the Word—The elder should be capable of conducting services of the church. It is not always possible for the conference/mission/field to supply ministerial help for all the churches; consequently the elder must be prepared to minister in word and doctrine. However, the elder should not be chosen primarily because of social position, or because of speaking ability, but rather because of a consecrated life and leadership ability. This should be taken into consideration by the nominating committee in preparing its report at the time of the church election.

Term of Office—Like all other church officers, the elder is elected for a one- or two-year term as determined by the local church. (See p. 49.) It is not advisable for one person to serve indefinitely, but the elder may be reelected. The church is under no obligation, however, to reelect, but may choose another for eldership whenever a change seems advisable. Upon the election of a new elder, the former elder no longer functions as elder, but may be elected to any other church office.

Ordination of Local Elder—Election to the office of elder does not in itself qualify one as an elder. Ordination is required before an elder has authority to function in that office. During the interim between election and ordination, the elected elder may function as church leader but not administer the ordinances of the church.

The ordination service is performed only by an ordained minister with credentials from the local conference/mission/field. It may be a courtesy to invite a visiting ordained minister to assist in the ordination. However, only on the specific request of the local conference/mission/field officers would a visiting ordained minister or a retired ordained minister conduct the ordination.

The sacred rite of ordination should be simply performed in the presence of the church and may include a brief outline of the office of elder, the qualities required, and the principal duties the elder will be authorized to perform for the church. After the exhortation, the minister,

assisted by other ordained ministers and/or local ordained elders who are participating in the service, will ordain the elder by prayer and the laying on of hands. (See p. 210.) For one having once been ordained as a church elder, ordination is not required again upon reelection to office as an elder, or upon election as elder of another church, provided that regular standing in the church has been maintained. One who has been ordained as elder is thereby qualified to serve subsequently in the deaconate office.

Training and Equipping of Local Elders—The Ministerial Association, in cooperation with the departments, promotes the training and equipping of local church elders. However, the pastor has the primary responsibility for training the local elder. (See Notes, #3, p. 71.)

Work of Church Elder is Local—The authority and work of an ordained local elder are confined to the church in which the election has been made. It is not permissible for a conference/mission/field committee by vote to confer on a local church elder the status which is granted to an ordained minister to serve other churches as elder. If there exists the need for such service, the conference/mission/field committee may recommend to the church or churches requiring the services of the elder of another church that they elect and invite the elder of the nearby church to serve them also. Thus by election one individual may, when necessary, serve more than one church at a time. When such an arrangement is made it should be in counsel with the conference/mission/field committee. However, this authority is inherent in the church and not in the conference/mission/field committee. The only way one may be qualified for serving the church at large is by ordination to the gospel ministry. (See p. 51 below.)

To Foster All Lines of Church Work—Under the pastor and in the absence of a pastor, the local elder is a spiritual leader of the church and is responsible for fostering all departments and activities of the work. The elder should maintain a mutually helpful relationship with all other church officers.

Relationship to the Ordained Minister—In a case where the conference/mission/field committee assigns an ordained minister to labor as a pastor of a church, he should be considered as the ranking officer, and the local elder(s) as his assistant(s). Their work is closely related; they should therefore work together harmoniously. The minister should not gather to himself all lines of responsibility, but should share these with the local elder(s) and other officers. The minister serving the church regularly as pastor acts as the chairman of the church board. (See pp. 91,

147.) There may be circumstances, however, when it would be advisable for the elder to act in this capacity. The pastoral work of the church should be shared by both. The elder(s) should, in counsel with the minister, assist in the pastoral responsibility, which includes visiting the church members, ministering to the sick, arranging or leading out in anointing services and child dedications, and encouraging those who are disheartened. Too much emphasis cannot be placed on this part of an elder's work, who as an undershepherd should exercise a constant vigilance over the flock. If the appointed pastor is a licensed minister, the local church or churches that he serves should elect him as an elder. (See p. 147.)

Because the pastor is appointed to the position in the local church by the conference/mission/field, he serves the church as a conference/mission/field worker, and is responsible to the conference/mission/field committee, yet he maintains a sympathetic and cooperative relation to and works in harmony with all the plans and policies of the local church. The elder, having been elected by the local church, is naturally responsible to that body, and also to its board. (See p. 51.)

Conduct of Church Services—Under the pastor, or in the absence of a pastor, the elder is responsible for the services of the church and must either conduct them or arrange for someone to do so. The communion services must always be conducted by an ordained minister or by the elder. Only ordained ministers or ordained elders holding office are qualified to do this. The pastor usually serves as chairperson of the business meeting, and in his absence the elder shall officiate as chairperson.

Baptismal Service—In the absence of an ordained minister, the elder shall request the president of the conference/mission/field to arrange for the administration of the rite of baptism to those desiring to unite with the church. (See pp. 32-35.) A local church elder should not officiate in the baptismal service without first obtaining permission from the conference/mission/field president.

Marriage Ceremony—In the marriage ceremony the charge, vows, and declaration of marriage are given only by an ordained minister except in those areas where division committees have taken action to approve that selected licensed or commissioned ministers who have been ordained as local elders may perform the marriage ceremony. (See pp. 147, 148.) Either an ordained minister, licensed or commissioned minister, or a local elder may officiate in delivering the sermonette, offering the prayer, or in giving the blessing. (See Notes, #4, p. 71.)

To Cooperate With the Conference/Mission/Field—The pastor, elder(s), and all church officers should cooperate with the conference/mission/field officers and departmental directors in carrying out local, union, division, and General Conference plans. They should inform the church of all regular and special offerings, and should promote all the programs and activities of the church.

The elder should work very closely with the church treasurer and see that all conference/mission/field funds are remitted promptly to the conference/mission/field treasurer at the time established by the conference/mission/field. The elder should give personal attention to seeing that the church clerk's report is sent promptly to the conference/mission/field secretary at the close of each quarter.

The elder should regard all correspondence from the conference/mission/field office as important. Letters calling for announcements to the church should be presented at the proper time.

The first elder, in the absence of and in cooperation with the pastor, should see that delegates to conference/mission/field sessions are elected and that the names of such delegates are sent to the conference/mission/field office by the clerk.

The elder should give counsel and help to officers in the church to measure up to their responsibilities in cooperating with the conference/mission/field in carrying out plans and policies, and in seeing that reports are accurately and promptly forwarded.

To Foster Worldwide Work—Another important feature of the elder's work is to foster world mission work. This should be done by making a careful study of the worldwide work and presenting its needs to the church. The elder should encourage members to take a personal part in both supporting and working for the cause of missions. A kindly, tactful attitude on the part of the elder will do much to encourage liberality on the part of the church members both in the regular church services and in the Sabbath School.

To Foster Tithing—As one who faithfully returns tithes, the elder can do much to encourage the church members to return a faithful tithe. (See pp. 163-165, 221.) Anyone who fails to set an example in this important matter should not be elected to the position of elder or to any other church office. Tithing can be fostered by public presentation of the scriptural privilege and responsibility of stewardship and by personal labor with the members. Such labor should be carried on in a tactful and helpful manner. The elder should regard all financial matters pertaining to church members as confidential and should not place such information in the hands of unauthorized persons.

To Distribute Responsibility—In the distribution of duties pertaining to church activities, care should be taken not to lay too much responsibility upon willing workers, while others with perhaps lesser talents are passed by. The election of one individual to several offices is to be discouraged unless circumstances make it necessary. The elder especially should be left free from other burdens to perform effectually the many duties of this sacred office. It may be advisable in some cases to ask the elder to lead the outreach (missionary) work of the church, but even this should be avoided if other talent is available.

First Elder—In churches with a large membership it is advisable to choose more than one elder. The burdens of office may be too great for one person, and should be shared by as many as are required to do the work. In such event one of them should be designated as “first elder.” The work should be divided among the elders in harmony with their experience and ability.

Elder Not a Delegate Ex Officio—In order to serve as a delegate to the conference/mission/field session, the elder must be elected as a delegate by the church. An elder is not a delegate ex officio.

Limitation of Authority—An elder does not have the authority to receive or dismiss church members. This is done only by vote of the church. The elder and the church board may recommend that the church vote to receive or dismiss members. (See pp. 35, 38.)

Church Leaders

Occasionally in newly organized churches, and sometimes in older ones, there is no one possessing the necessary experience and qualifications to serve as elder. Under such circumstances the church should elect a person to be known as “leader.” In the absence of the pastor or a conference/mission/field-assigned minister, the leader is responsible for the services of the church, including the business meetings. The leader must either conduct these or arrange for someone else to do so. A church leader may not preside at any of the church ordinances, administer baptism, conduct the Lord’s Supper, perform the marriage ceremony, or preside at business meetings when members are disciplined. A request should be made to the conference/mission/field president for an ordained minister to preside at such meetings.

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